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THE ROSE SCREEN

A History
OF
St Chad's Cathedral
Birmingham
1841-1904

Compiled by
The Cathedral Clergy

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BIRMINGHAM
CORNISH BROTHERS LTD
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WEST BROMWICH
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TO THE
RIGHT REVEREND EDWARD ILSLEY,
BISHOP OF BIRMINGHAM,

THIS HISTORY OF ST. CHAD'S IS DEDICATED BY
THE PRIESTS OF HIS CATHEDRAL
CHURCH, ON THE OCCASION OF
HIS EPISCOPAL JUBILEE,
4TH DECEMBER, 1904

PREFACE.

For many years a record of the chief events relating to St. Chad's has been kept by one or other of the resident clergy. It seemed scarcely just to the labours of these annalists to leave their chronicle unpublished. An appropriate occasion for issuing a short history of the Cathedral has been supplied by the re-opening of the Church after repairs, and by the meeting of the Catholic Truth Society in Birmingham. It is not claimed that the events recorded here will be found exciting, but to many they are certain to prove at least interesting. The record is edifying also; for the enthusiasm which raised St. Chad's, and the active generosity which has maintained it, is a conspicuous feature. It is not fitting that the memory of so many good works should perish from among us, who have inherited the benefit of such zeal for God's House, and the rich example of such devoted piety.

Many friends have assisted by giving us information. We are especially indebted to the research of Father Leith, the annalist of the early days of the Cathedral, and Canon Greaney, the late administrator, whose two short monographs have simplified the collection of material for this book.*

THE COMPILERS.

BISHOP'S HOUSE, BIRMINGHAM,

September, 1904.

* (1) "A Guide to St. Chad's Cathedral, 1877."

(2) "The Golden Jubilee of S. Chad's Cathedral Church, 1891."

Both these books are now out of print.

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THE HISTORY OF ST. CHAD'S.

CHAPTER I. INTRODUCTORY.

FOR our earliest knowledge of the fortunes of Birmingham Catholicity since the Reformation we depend on the records left by Brother Leo, a Franciscan Recollect, who secretly ministered to the spiritual needs of the Catholics living in those parts of Worcestershire, Staffordshire, and Warwickshire which lie round Birmingham. From these we learn that he came from abroad, and entered on his missionary life in England in the year 1657. The register he has left is the oldest post-Reformation register in England. It is the property of St. Peter's Church, Birmingham, and has been edited quite recently by the Rev. J. L. Whitfield and Mr. P. Williams, of Oscott College.

Here Brother Leo, known also as Father Randolph or Rudolph, gives a list of those whom he has baptized, reconciled to the Church, enrolled in the Confraternity of the Cord of St. Francis, or the Third Order, married, and buried. Also,

he gives a list of subscriptions he received for building a church in Birmingham. "Almes begged and received by Brother Leo, of St. Marye Magdaln, *alias* Randolph, towards ye building of ye church, as His Majesty is pleased to term it in his grant of timber out of his forest of Needwood; also for a house or convent in ye town of Birmingham and county of Warwickshire, dedicated to God, and ye mirror of true penance, constant and true lover of Jesus Christ, ye blessed Marye Magdalene." In March, 1687, he laid the first stone of the church, and in August of the following year that of the convent adjoining the church. On the 4th of September following, the Vicar Apostolic, Bishop Giffard, consecrated it. The church and convent cost £1,281 2s. 5d. His Majesty James II. contributed to that amount one hundred and twenty-five tons of timber, which sold for £180. We learn from the Franciscan Father's description that the church was of considerable size, and possessed three altars. Not a stone is left of it now, its memory survives only in the name of the street—Mass-house Lane—in which it was built. The poor missionary who had toiled and begged for his church was doomed to a sad disappointment. Two months after it was consecrated, an anti-Catholic mob, encouraged by the chief citizens of the town, sacked and burnt down his church and convent, destroying it even to the foundations.

This happened on November 2nd, 1688, two days before the landing of William of Orange, and from that time till the year 1786 the Catholics of Birmingham had no church in the town. Father Rudolph retired to a country spot at Harborne, and thither the faithful families of the town used to repair secretly to hear Mass and to receive the Sacraments.

It was a desolate century for Catholicism throughout the country; the penal laws were again in force; and the toleration of the new dynasty, while it attempted to relieve the grievances of Dissenters, gave no hope of liberty to English Catholics.

In Birmingham the Faith languished, many abandoned its practices, and there were but few converts to take the place of those who were growing careless or leaving the district. But towards the close of the eighteenth century, when the rigour of the laws was relaxed, the Franciscan Fathers of Harborne began to meditate a return to Birmingham. The plan was carried into effect in 1786. A small unpretentious chapel was built and dedicated to St. Peter, with Father Nutt, the Franciscan, as priest in charge. Many Protestants of the town subscribed to the building fund of the chapel, and also to a collection which was soon afterwards made for its repairing and enlargement.

The services at the new church were simple

and not very frequent. Week-day Mass was offered very occasionally ; and evening services on any day except Sunday were unheard of. Benediction of the Blessed Sacrament was given a few times in the year, and Confirmation was administered once in every three or four years. The Sunday devotions consisted of one low Mass and an evening service.

In spite of these meagre opportunities for external worship, the small congregation of St. Peter's was energetic and enterprising, and under Father Howley, who succeeded Father Nutt, their powers of expansion began to exhibit themselves. Father Howley was rector of St. Peter's for two periods : the first lasted two years ; then, after an absence of eight years, he again came to Birmingham and remained at St. Peter's for twenty years. It was at the beginning of his second term that a move was made which resulted in the establishment of a second place of worship for Birmingham Catholics.

On June 8th, 1806, two prominent members of the congregation, Mr. Baker and Mr. Wilkes, were deputed to confer with their pastor as to the necessity of providing St. Peter's with an assistant priest.

Father Howley fell in with their plan, and promised to represent their wishes to Father Howse, his Provincial, and the General Chapter of his Order, which was to meet in October. So

convinced was he of the need of a second priest in Birmingham, that he promised to do all in his power to persuade his superiors to hand over the mission to Dr. Milner, the Vicar Apostolic of the district, in case the Franciscans could not see their way to send him an assistant. The Catholics of the town, on hearing the result of the interview, met at the "Seven Stars," in High Street, to consider the situation. Here it was resolved "That Mr. Baker and Mr. Wilkes be appointed as a deputation to wait on the Right Reverend J. Milner, to inform him that a meeting house was in contemplation of being purchased, with the intention of establishing a new Catholic Chapel, and likewise to lay before his Lordship a report delivered at a former meeting, wherein is mentioned an offer made to the Reverend Mr. Howley, in conjunction with the Reverend Mr. Howse, of making the present chapel over to his Lordship upon certain conditions; provided they could get the whole of their Order (The Friars) to agree to the same."

The matter was fully reported to Bishop Milner, who felt himself in perfect agreement with the representations of the priest and people of St. Peter's. He made an offer to the General Chapter of the Order to confer with them concerning the transfer of the cure of St. Peter's to the Secular Clergy, adding that it was his firm intention, in case they could not give up the

mission, to open a chapel in some other part of the town, in order to relieve the pressure at St. Peter's. When the Chapter of Franciscans met in October the Fathers declined to accept the Bishop's alternative of either transferring St. Peter's, or supplying it with two priests. As a consequence of this an upper warehouse was furnished and blessed for religious service. This room, which was capable of accommodating from seventy to eighty people, was situated in Water Street, about a quarter of a mile from the site of the present Cathedral. The public was made aware of its existence by means of an appeal, which is an interesting witness both of the devotion of the founders of the project and of the pious reticence which veils their promise that Masses would be offered on behalf of their benefactors.

"The great and populous town of Birmingham contains a great number of Catholics who attend to their duty, and also a great many others who have long neglected it, but who, it was hoped, by God's grace and further spiritual assistance than it was in the power of any one Pastor (however strong and zealous) to afford, might be brought back to the practice of it. The Apostolic Vicar of the district in which Birmingham is situated has since last Easter appointed the Reverend Edward Peach as a second Chaplain of that town, and a temporary chapel has been fitted up for him to officiate in.

“ The success of this undertaking has fulfilled the hopes that were entertained of it ; many strayed sheep have been brought back to the fold, and already the new chapel is found too small for the numbers who resort to it. Hence it is proposed by the Apostolic Vicar, and the Catholics who frequent that chapel, to build, or otherwise provide, a much larger one in its place, at a proper distance from the Old Chapel, should they be enabled to do so by the charity and piety of those whom God has blessed with the means of assisting them ; they therefore humbly solicit this assistance, in the full conviction that there cannot be a greater act of charity and piety than to contribute to the salvation of a great number of souls, by enabling them to fulfil their religious duties, who for want of such means are now in danger of perishing. The smallest contributions, even the widow's mite, will be received with thanks and gratitude ; and besides the ordinary commemorations in all the sacrifices and prayers offered up in the New Chapel for Benefactors living and dead, a particular service, once in every quarter of the year, will be performed for them. Subscriptions and contributions will be received by the Right Reverend Dr. Milner, Wolverhampton ; by the Reverend Edward Peach, Birmingham ; by Messrs. Wright, Selby & Co., London, treasurers ; and by the committee, Ralph Baker, Joseph Palmer, Benj. Tidmarsh, Charles Grafton, John

Parke, Charles Wilkes, John M. Ledsam, Thomas Powell."

This document, dated 1806, shows that almost as soon as the New Chapel in Water Street had been opened, steps were taken to secure a larger site for a church in the same part of the town. The eight gentlemen who appended their names to the document did not limit their energy to the composition of the appeal; each of them subscribed £50 for themselves, and £5 for their wives, the two bachelors of their number promising their £5 in the event of their taking a wife.

They also collected sums from all parts of England to realise their project, and the work went forward at such a pace that their new chapel was built and opened for Divine worship in the year 1808. Bishop Milner attended and preached at the solemn inauguration of the chapel. The new building thus erected on the site of the present Cathedral, like its more splendid successor, was dedicated to St. Chad, the Bishop of Lichfield and Apostle of Central England. From the time of the establishment of this mission the records show that a steady progress was made by Father Peach and his people towards still greater achievements. Schools were built and opened a year after the chapel, a choir was established, and a Sunday School was served by priests from Oscott.

But Father Peach lived long enough to see another step taken in the direction of a much



EXTERIOR—WEST END.

more daring attempt at expansion than had been ventured upon before.

The "Old Chapel" of St. Peter's had passed into the hands of the secular clergy, and in the year 1824 the Reverend T. McDonnell became its pastor. He is one of the priests who have left their mark upon the life of Birmingham. He was tall and commanding in figure, in speech ready and eloquent. His voice and pen were at the service of his Faith, and he ever made the cause of the poor and oppressed his own. He appeared often upon the political platform, and made a name for himself by engaging in a public controversy with a dissenting minister, Mr. Burnett, in Mount Zion Chapel. He belonged to that class of disputants whose struggles prepared the way for our peace, and a considerable list of pamphlets and books prove the unflagging activity of his mind. He was as energetic a parish priest as he was a politician and controversialist. Dr. Wiseman considered him the best catechist in England; he instructed and received many converts into the Church, built schools for the children of his parish, and founded an orphan asylum. So popular was he with all classes that on two occasions, when Bishop Walsh was thinking of removing him from Birmingham, a representation was made to the Bishop on behalf of many of his Protestant fellow-townsmen, requesting that he should be allowed to remain, since it was

mainly owing to him that good understanding and toleration had been obtained for Catholics in the town.

Father McDonnell tried by all the means in his power to persuade his brethren that the time was ripe for building a large church in the centre of the town in which Catholic worship might be conducted with the dignity and splendour that is its due. At last the general body of Catholics met to discuss the plan. Dr. Walsh, then Vicar Apostolic of the Midland District, presided over the assembly in St. Peter's Chapel on January 19th, 1834, and the Reverend T. McDonnell moved the resolution, which was seconded by Mr. J. Hardman:—"That it appears to this meeting highly desirable that a commodious and splendid Catholic Church, bearing testimony to the increased and increasing liberality of our Protestant fellow-countrymen, and in some degree worthy of the dignity of Catholic worship, and of the sanctity and sublimity of the Christian Mysteries, be erected in the town of Birmingham; a town which for the numbers, the wealth, and the spirit of its inhabitants is justly termed the metropolis of the Midland district."

Father Peach moved a second resolution to the effect that persons should be appointed to set on foot a collection for the object.

The scheme thus enthusiastically taken up did not at first prosper. From want of system and

unanimity the committee fell away, and after six months the collection was abandoned, only £138 having been contributed.

Five years passed, and nothing was done towards building the "commodious and splendid church," and it seemed as if nothing more would be heard of the project. In 1839, however, Bishop Walsh, "of his own free will determined, and without consulting any committee or human council," to commence a noble Gothic Cathedral on the very spot where Old Saint Chad's was standing. He set to work at once; three houses were bought for frontage towards Bath Street, and Augustus Welby Pugin was commissioned to draw up a design for the Cathedral.

On Low Sunday, 1839, High Mass was sung for the last time in Old St. Chad's. On the next day the roof was taken off, and placed on the new poor schools, which were then approaching completion. These schools were used as a temporary church until the Cathedral was opened in 1841.

On September 8th, 1839, a few months after the destruction of the Old Church, Father Peach passed away. His body lies at the foot of St. Peter's altar in the crypt, and a memorial brass representing him vested for Mass, marks his resting place in the midst of the people to whose welfare eighteen years of priestly life and labour had been devoted.

CHAPTER II.

THE BUILDING OF THE CATHEDRAL.

One of the many features of the Catholic revival in England in the middle of the last century was the introduction of a new ideal in church building. The foremost promoter of the new movement was the architect of St. Chad's, Augustus Welby Pugin. At the time when his genius was in its maturity, there had sprung up in the country a spirit of admiration for the ancient abbeys and cathedrals which were a part of England's inheritance from the ages of Faith. Pugin was an enthusiast for the mediæval spirit. He studied it at home and abroad ; he acquainted himself with all its details, and when he became a Catholic in 1834 he brought with him, and placed at the disposal of the religion of his adoption, a mind stored with a vast knowledge of Catholic architecture, and an energy which has left

enduring witnesses in the many churches which were designed by him on the ancient models.

He deemed it a privilege to be chosen to plan the first Cathedral that had been built in England for many centuries; and he found others as interested in the venture as himself. John, Earl of Shrewsbury, became one of his chief patrons, following the progress of the building, and contributing munificently to the cost. John Hardman, a leading Catholic citizen of the town, was another of Pugin's supporters. Dr. Wiseman, who exercised so great an influence over the Oxford movement, lent his commanding influence to the work. When he had come to England as a priest after his long stay in Rome, he had expressed his surprise at the cramped condition of Catholicism in this country. And no wonder, for the lot of most of his fellow Catholics had been widely different from his. They had not long emerged from a period of persecution, and though the penal laws had been repealed, they had not yet awakened to the feeling of freedom. They chose obscurity, they lived in the present, they contented themselves with the minimum of Catholic forms of devotion, they had almost come to regard themselves as members of some dissenting sect, without a history, without influence, without prospects. Dr. Wiseman, on the other hand, had spent his life, with the exception of a short period of his youth, in Catholic countries.

He was a cosmopolitan by his birth, education, and the range of his sympathies. His infancy had been spent in Spain, and his manhood in Rome. While yet a young priest he had earned a European reputation for scholarship; he was on easy terms of correspondence with the most learned men of his time. He revelled in the warm devotions, the stately liturgy, the historical associations of the Eternal City; and when he came to England after his Episcopal Consecration as Coadjutor to Bishop Walsh, he fell naturally into his position as leader and guide "in exitu Israel de Ægypto." He had not worn the fetters to which his brethren in England had become accustomed, his soul had not been educated on shrunken ritual and stunted devotions. He did not share the timidity of English Catholics, for he had no experience of their bitter struggles or crushing anxieties. From Wiseman, when a mutual understanding had been established, Pugin received hearty co-operation, and the scheme of the Cathedral became a common bond between the artist and the ecclesiastic. No time was lost. On October 29th, 1839, the first stone was laid by Bishop Walsh. His Coadjutor preached an impressive sermon to the dense crowd that had assembled to witness the function. The undaunted publicity of this inauguration seems to have infused still more enthusiasm into the work. The original plan of the building was soon enlarged, so as to include a crypt, a

baptistery, and a spire. As months went by, the excitement among Catholics increased, and they looked forward with anxious expectation to its completion. At the same time the walls of the Bishop's House, on the opposite side of Bath Street, also designed by the architect of St. Chad's, were rising.

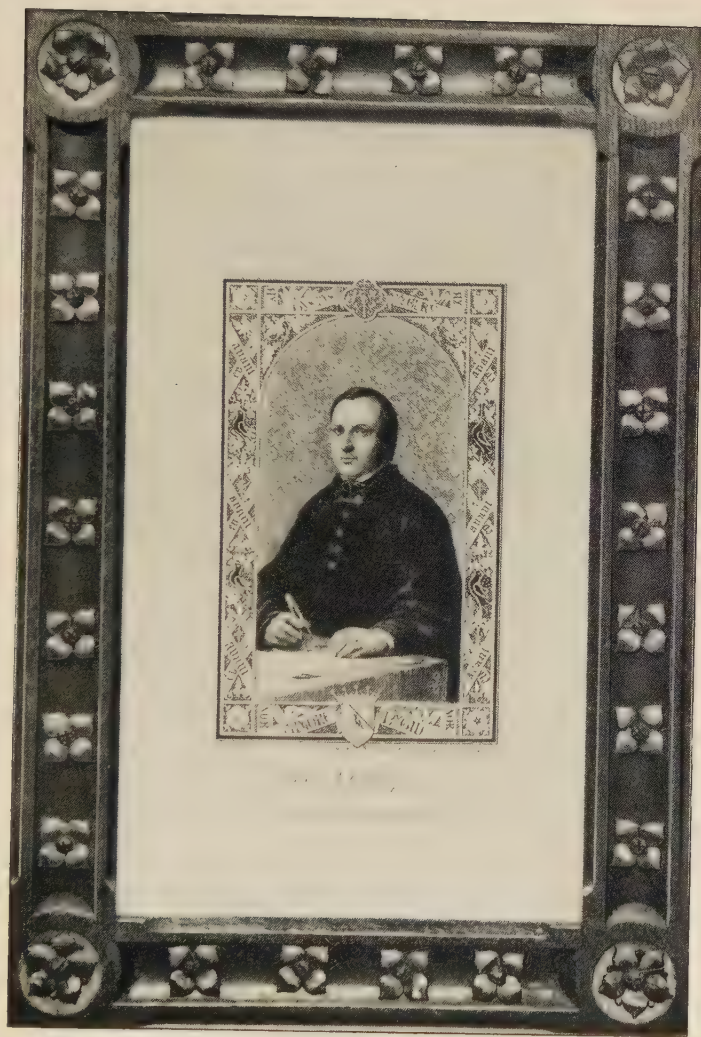
On Saturday, the 19th June, 1841, a fast was observed by Birmingham Catholics as an immediate preparation for the solemnities of the opening of the Cathedral, and on the next day the relics of the Patron Saint, which had recently been discovered, were brought over from Oscott under the care of two ecclesiastics. These were placed in a rich shrine, and set before the Lady Altar, where vigil was kept by members of a lay confraternity called the "Holy Guild of St. Chad." Early on Monday the Cathedral was consecrated. Crowds gathered outside the building to see what could be seen of the ceremony. When the Bishop, at the door of the Church, addressed the people, as is prescribed by the Pontifical, exhorting them to provide for the temporal support of religion, Mr. John Hardman stepped forward with a number of Catholic gentlemen and read from a parchment the following:—

"In the name of the Holy and Undivided Trinity. Amen. We, the Catholics of Birmingham, mindful of God's mercy towards us, and trusting to share His bounty for the time to come,

do by these presents, make a free and voluntary surrender of all we have hitherto given towards the erection and advancement of the Cathedral about to be consecrated to-day." The ceremony then proceeded, the relics of St. Chad were carried solemnly into the Church, where they have since remained.

The function closed with High Mass. Throughout the service the music was exclusively Gregorian. Next day Bishop Wareing consecrated St. Peter's altar, and Bishop Kyle that of St. John the Baptist in the Crypt of the Cathedral.

Wednesday, June 23rd, saw the solemn opening of St. Chad's. Bishop Walsh was the celebrant of the Pontifical Mass, and round his throne were no less than twelve Bishops—Wiseman, Griffiths, Wareing, Baines, Briggs, Brown (of Wales), Brown (of Lancashire), Mostyn, Kyle, Gilles, Poulding (an Australian Bishop), and Miles (Bishop of Nashville, U.S.A.). The Catholic newspapers of the time gave enthusiastic descriptions of the magnificent ceremony. There was, without doubt, gathered there the most influential Catholic assemblage that had been seen in England since the evil days of the Protestant revolt. Besides the thirteen Bishops, there were present about one hundred and fifty priests and many representatives of the Catholic nobility and gentry of England. The sight must



AUGUSTUS WELBY PUGIN.

have been very imposing. It was the ceremonial inauguration of a new era in Catholic worship in England. The long procession passed round the aisles to the jubilant chanting of the psalm *Lætatus sum*, "I am rejoiced in the news that is told to me: we will go into the House of the Lord. Our feet were standing, O Jerusalem, in thy courts." The sermon was preached by Bishop Wiseman. It is to be regretted that no record of the discourse, so far as we can learn, has been kept. On this occasion the music was more florid than at the Consecration ceremony. It was mainly selected from an unpublished Mass by Haydn, and was rendered by a choir of men and boys from Oscott. Herr Benz, of Oscott College, and henceforth organist at the new Church, trained the singers and presided at the organ on the day of the function.

The latter part of the day was given over to a social re-union and a banquet. The Town Hall was crowded. Lord Camoys presided, and sat, together with the thirteen Bishops, on a raised dais. There were, of course, speeches and toasts; and thus the great day closed. The long strain, and especially the pressure of the final preparations, had evidently borne heavily on the health of the architect. When a vote of congratulation was passed on his unsparing work, he could only utter a few broken sentences of thanks, and a request that the clergy should remember him in

their prayers. Then he gave way utterly and burst into tears.

The devotion of Birmingham Catholics and their guests could not content itself with the solemnities of the opening day: every evening during the whole octave the Cathedral was opened for special services. Father Mathew, the apostle of temperance, then in the zenith of his popularity, preached at one of these, and some of the Bishops at the others. The third Sunday of June was appointed by Bishop Walsh to be kept as the anniversary festival of the Dedication.

A few words may be added with regard to the benefactors of the Church. The honour of the building of St. Chad's is mainly due to Bishop Walsh. He conceived the idea, and a legacy which was left to him provided him with the means of realizing his zealous design. Yet a church is doubly blest when it is raised by the co-operation of all classes, clergy and laity, rich and poor. It becomes then, as it were, a monument of Catholic solidarity, an expression of common interest in God's worship. St. Chad's may well claim to be a church that has received this double blessing, and a detailed account of the donations which is preserved in Father Leith's record testifies to the eager generosity of all classes. The sum raised in money was nearly £19,500. The following are the sources from which the Building Fund was formed:—

	£	s.	d.
Bishop Walsh	13,852	10	9
John Hardman (Sen.)	1,250	0	0
The Earl of Shrewsbury	1,000	0	0
John Hardman (Jun.)	550	0	0
Other Subscriptions of £1 and upwards	868	13	9
Subscriptions under £1 ..	25	18	2
Weekly Collections	750	4	0
Collections on the Opening Day	756	10	1
Ladies' Tickets at the Laying of the Foundation Stone ...	13	3	0
The Old Catholic Fund ...	143	10	10
Congregational Collections of the District	140	4	2
Sale of Prints	26	13	6
Total	£19,377	8	3

Besides these sums, many donations were made in the form of Church Furniture, Vestments, &c. (Appendix III.)

CHAPTER III.

BISHOP WALSH.

This is our chronicler's appreciation of the successor of Bishop Milner and the founder of St. Chad's Cathedral:—

“Associated with him [*sc.*, Milner] in his episcopal duties, he shared also in his episcopal virtues. He had studied and thoroughly imbibed his spirit, his zeal, his humility, his self-denial, his self-neglect, and an all-absorbing thirst for the interests of his Divine Master. . . . He combined the devout ascetic with the practical missionary, and laboured to bring up his young ecclesiastics obedient, modest, humble, mortified in their habits, assiduous in prayer, meditation, spiritual reading; and, though encouraging generally an adequate cultivation of talent and a just application of the mind to every useful branch of education, he directed his chief attention and instruction to the science of the Saints. He was a bright model of every ecclesiastical virtue—he was simple-minded and single-hearted, a lover of his people, a lover of the brethren, a father in every affectionate solicitude for their spiritual and secular interests.

“In private life he was mild, cheerful,

courteous, and amiable. He never seemed to harbour an uncharitable thought, or to drop a bitter, scarcely an angry word. He was most abstemious and mortified as regarded himself, but most considerate and indulgent to others, and in all cases of charity or necessity he was like his illustrious predecessor, not only liberal but munificent."

It is worth mentioning how the two men became associated, and how the younger imbibed the characteristic virtues of the elder. Born in 1776, Thomas Walsh was but an infant when his Catholic father died. His Protestant mother instructed him in her own creed, and sent him to the Grammar School of St. Albans. In all probability he would have been lost to the Catholic cause had not an uncle later obtained the custody of him. Young Walsh was straightway sent to St. Omers, and soon became strongly attached to Dr. Stapleton, the president. Here, too, he formed a lifelong friendship with the future Liberator, Daniel O'Connell. On the outbreak of the Revolution the college was, of course, broken up, and Walsh accompanied his president to the new foundation at Old Hall Green in Hertfordshire. Dr. Stapleton was appointed to the vicariate of the Midland District in 1801. Accordingly, he left Old Hall for Longbitch, but he did not leave Walsh behind. He had formed such a high opinion of his protégé that he

made him private secretary, though as yet only in deacon's orders. The deacon was shortly ordained priest, but lost his kind patron in the following year, 1802. Bishop Milner, the next Vicar Apostolic, was not slow to recognise Fr. Walsh's merit. He confirmed his appointment as secretary, and then made him vice-president of Sedgley Park School. Thence he was transferred in 1808 to the charge of the New Seminary at Oscott, where he virtually presided down to the year 1825. By this time the great Milner, well-nigh worn out by his labours, and unable to traverse his wide district, had asked for assistance. Rome knew of no one more fitted to be his coadjutor than Fr. Walsh. He was therefore consecrated at Wolverhampton on May 1st, 1825. For a few months only did he share the burden of episcopal work with the venerable Prelate. On Bishop Milner's demise (April 19, 1826), the coadjutor became Vicar Apostolic, and, strange to say, was spared for the same term of office, namely, twenty-three years. The writer of the records sums up, in his own quaint way, the efforts made by Bishop Walsh to hasten the wave of Catholicity which he discerned coming from afar. "Bishop Walsh," he says, "was great in the enlarged views he took of prospective utility, and in the prudent selection and adaptation of means and measures to realise that utility; and great also were the successful results which in

reward of his humble preparation of soul the blessing of God enabled him to achieve. This will find a ready proof in the various plans he devised, the numerous buildings he erected, the foundations he laid, the many new missions he established, and the very many religious institutions he introduced, and which through the length and breadth of the land stand forth enduring monuments of his wisdom, piety, and prudent foresight.

“During the whole of his vicariate, it was a period of expediency. Religion swelled out and extended itself not only beyond expectation, but beyond the straitened resources and provisions which existed for its support, and hence the bewildering perplexity to devise means to accommodate its rapid growth and to encourage its further extension.

“It is here that a great mind is tested. A timid mind would shrink and do nothing. A too bold and imprudent mind would dash at impossibilities and incur irretrievable failure. But our good Bishop evinced ever a generous confidence in God, and had the faculty of exciting a sympathetic generosity in others to assist in so glorious a cause. He reconnoitred prudently, he foresaw correctly, he planned judiciously, he implored and deserved to receive the blessing of heaven. He had the faculty of creating around him an atmosphere of encouraging circumstances, and,

under a spell of heavenly augury which many could not read and some were disposed to blame, he erected a college and seminary [*sc.*, Oscott], the largest and most complete that has been erected since the days of the Reformation. With the same views, he undertook and completed the magnificent Cathedral of St. Chad, at Birmingham; and, almost at his own expense, five other large and handsome parish churches in the district.

“Under his government, too, and by his holy influence, and in many cases with large pecuniary aid from himself, were raised another commanding church at Nottingham [*sc.*, St. Barnabas], and near upon fifty other parish churches and chapels.”

The rapid growth of Catholic Churches and Missions which was going on *pari passu* throughout the length and breadth of England, soon overtaxed the energy and resources of the four Vicars Apostolic. This difficulty was met in 1840 by doubling the number of Vicars and thereby halving their missionary labours. The Midland district thus became divided into the Eastern and the Central. To Bishop Walsh was naturally entrusted the one in which the walls of his great Cathedral were already rising, namely, the Central. He was relieved of the care of the counties of Bedford, Buckingham, Cambridge, Lincoln, Norfolk, Northampton, and Suffolk. Eight counties still remained under his jurisdiction.



BISHOP WALSH.

They were the shires of Derby, Leicester, Nottingham, Oxford, Salop, Stafford, Warwick, and Worcester.

Even this charge was too much for an old man now labouring under a distressing malady. The Holy See recognised his need and sent him an assistant. Dr. Wiseman was consecrated in Rome, May, 1840, and in the following September arrived in England. In the full vigour of manhood he was able to take over the Presidency of Oscott College, in addition to the usual episcopal work of visitation. For seven years the two worked hand in hand—the younger carrying out what his senior had planned. The dearest wish of both hearts was to see the old religion once more strike deep and firm roots in the land. Their prayers were heard and their efforts rewarded beyond all hope. Even while they were working together in Birmingham, the secession of the Oxford converts gave the Ancient Faith a dignity and importance it had never yet enjoyed in the eyes of Protestant England. In this movement, Oscott was the rallying point for the Catholic forces, inasmuch as its President was the acknowledged leader and interpreter. But, next to Oscott, St. Chad's deserves honourable mention. It was here that many of the illustrious converts were received into the Catholic fold. It was here they made their public profession of faith and received the sacrament of Confirmation.

The domestic events of this period are few, but they are sufficient to show that St. Chad's led the way in introducing Catholic devotions and customs. The year 1841, for instance, saw the solemn erection of the Stations of the Cross by Bishop Walsh. In the August of 1844, the townspeople witnessed an unusual spectacle. The remains of John Hardman were brought in public procession from Handsworth to St. Chad's, there to be deposited in the family vault. Barely a year had elapsed since the Bishop had made a "free gift and for ever" of this vault with its mortuary chapel to Mr. Hardman, in recognition of his many benefactions. The profound respect and sorrow of the public was ample testimony of the universal esteem he had won. The Catholics of Birmingham had indeed reason to be proud of him, and deplore his loss. His munificence had not been confined to St. Chad's. He had subscribed generously to St. Peter's Church, and at his own expense had founded the Convent of Mercy at Handsworth. Four years later another mournful procession of surpliced clergy made its way through the town to the Cathedral. This time it came from St. Peter's, and the honoured dead was Rev. Clement Jeffries, of that Mission. He was the first priest to be buried in the new clergy vault. Between these two solemn requiems, the Cathedral was the scene of a memorable mission: a public retreat given in 1845, by the

Fathers of Charity, Dr. Gentili and Father Furlong. Bishop Wiseman preached the opening sermon, and for a week the two fathers gave three discourses daily, viz., one at 6 a.m., another in the afternoon, and a third at 8 p.m.

In 1848 the time seemed ripe for the establishment of the ancient Hierarchy—a measure Dr. Wiseman had done his best to urge and to hasten. To everyone's surprise, and to his own not the least, Bishop Walsh was selected to succeed Bishop Griffiths. He was to take charge of the London district, with a view to his being the first Metropolitan. It was of no avail that the old man pleaded his age, his infirmities, and his uselessness. "Whether living or dying, he shall be the first Archbishop," was the answer of the Sacred Congregation of Propaganda (*v.* "Brady, Cath. Hier.," 336-356). He humbly submitted; and, in the June of 1848, left the familiar shadow of his own Cathedral for the gloom of unsympathetic London. Happily he found there the same coadjutor. In the previous autumn Bishop Wiseman had been removed to London to help Bishop Griffiths, whose term of life had nearly run its course. Between the death of Bishop Griffiths and the arrival of a successor, Wiseman remained in London as Pro-Vicar Apostolic. Thus he had the joy of welcoming Bishop Walsh to his new home. He had, moreover, the consolation of making light and tolerable the cares which threat-

ened to be more than the aged shoulders could bear. The intention of Propaganda was, in the event, never realised. Before the preparations for the establishment of the Hierarchy could be completed, the old Bishop had breathed his last. His malady saved him from his friends. He expired at his residence in Golden Square, on Sunday, February 18th, 1849.

“His death, like his life,” says his biographer, “was precious in the sight of God. Though suffering most acutely, he bore all with the sweetest resignation, and to one who attended his bedside he said, ‘Whatever I may suffer, I wish it to be for the love of God, and to be united to the sufferings of Jesus Christ.’ . . . His obsequies were performed first in St. Mary’s, Moorfields, and three days after in his own Cathedral Church of St. Chad, by most of the clergy of the central district; before whom the Very Rev. Dr. Weedall delivered the funeral oration, characterised by his usual eloquence and pathos, and breathing that holy abundance of charity of which his heart is so fully possessed.”

CHAPTER IV.

BISHOP ULLATHORNE.

The early life of the first Bishop of Birmingham ought to be familiar to all English Catholics, at least to those of Middle England. Here it will suffice to recall the more important dates prior to his coming to Birmingham.

William Ullathorne was born on the 7th May, 1806, at Pocklington, some ten or twelve miles from York. His father belonged to a good old Catholic family, which reckoned among its ancestors a lineal descendant of Sir Thomas More. His mother was a convert, distantly related to Sir John Franklin, the Arctic navigator. William, the oldest of ten children, took to the sea for a short time, when still a mere boy. On his return, in 1823, he went to the Benedictine Abbey at Downside to try his vocation, with the result that he received the habit in March, 1824, and was professed a year later. He was ordained priest at Ushaw in 1831. The next year he was appointed Vicar-General to Bishop Morris, and entrusted with the care of the Australian Mission. In addition to his other duties he was for nearly

ten years H.M. Catholic Chaplain to the various convict settlements on the mainland and Norfolk Island. The year 1841 marks the end of this period of foreign labours, and the beginning of his work in England, at Coventry. Shortly after the death of Bishop Baggs, on the very day that Pius IX. was enthroned (June 21, 1846), he was consecrated Bishop of Hetalona *in partibus infidelium*, and named Vicar Apostolic of the Western District. Singularly enough he was destined to rule over the whole of the old Midland District. For two years he had Bishop Walsh for his neighbour, and had charge of the counties relinquished by the latter six years previously. Then on the removal of Bishop Walsh to London, Bishop Ullathorne succeeded to the Central District, and left Bristol for Birmingham, July 28th, 1848. Thus he could truly speak of his inheritance as "that mitre which the learned Bishop Milner so long adorned with his wisdom and courage; that mitre which the meek Bishop Walsh loved with so much gentleness and generosity." From the first, he enjoyed the complete confidence of his priests. Fr. Newman and his companions, now in possession of Old Oscott, swelled the number of the clergy who welcomed the new Bishop to St. Chad's. The clergy dined with his Lordship, and Dr. Weedall, speaking in their name, eloquently assured the Bishop of their loyalty and devotion.

Next to Wiseman, it may be safely said that Bishop Ullathorne did most to promote the establishment of the Catholic Hierarchy. Early in the spring of 1848 he had been unanimously chosen by the Vicars Apostolic to be their representative and agent in Rome on this matter. He reached the Eternal City on the 25th May, a time of great disorder, and the eve of a revolution. The quiet of the Vatican contrasted strangely with the terror that reigned over the rest of the city. "It was impossible," he writes, "not to be deeply impressed with the calm and tranquillity of the Holy See, which, amid all this trouble and turmoil, found time to attend to the affairs of the Universal Church, and to devote itself even to such questions of an extraordinary character as that of our Hierarchy, as though the Papal City were in its usual state of repose." After negotiations occupying nearly ten weeks, the Bishop secured the adoption of the new scheme, and returned home. It is a matter of history how the events at Rome delayed its execution. The Pope was driven from the city by his enemies, and for a space of two years the work of the congregations was brought to a standstill. But as soon as order was restored, the case of the English Hierarchy was taken in hand, and the Brief issued on September 29th, 1850.

Sunday, October 27th, was a glorious day for St. Chad's. In presence of an immense congre-

gation, Dr. Ullathorne took possession of his Cathedral as first Bishop of Birmingham. The function, unique in itself, was rendered even more memorable by the sermon preached on this occasion. After the Gospel, Dr. Newman ascended the pulpit and delivered that discourse, "Christ upon the Waters," which many competent judges consider equal to "The Second Spring." It was naturally a song of triumph and thanksgiving, which is well epitomised in the following passage: "The Church is coming out of prison as collected in her teaching, as precise in her action, as when she went into it. She comes out with pallium, and cope, and chasuble, and stole, and wonder-working relics, and holy images. Her bishops are again in their chairs, and her priests sit round, and the perfect vision of a majestic hierarchy rises before our eyes. What an awful vitality is here! What a heavenly-sustained sovereignty! What a self-evident divinity!" In the evening Bishop Ullathorne delivered another remarkable sermon on "The Office of a Bishop," which shows that he fully appreciated the difficulties of his new position and the magnitude of the task before him. His concluding words are an appeal to his flock to pray without ceasing that he might deserve the graces necessary for his high calling—"the grace of authority which distinguished St. Augustine, the firmness of St. Thomas, the illu-



ARCHBISHOP ULLATHORNE.

(Photo by H. J. Whitlock.)

mination of St. Anselm, St. Wulstan's contempt of this world, St. Edmund's piety, St. Osmund's love of the Divine Offices, St. Aldhelm's missionary zeal, grace to receive thousands to the faith with St. Paulinus, the patient endurance of St. William, and the love of retirement of our own St. Chad."

It must not be forgotten that these sermons were delivered when a storm of indignation was sweeping over the land. The *Times* was doing its best to lash the nation into a fury over this "latest act of Papal aggression." Indignation meetings were held in most of the large towns, and addresses innumerable showered upon the Queen. With the agitation in general we are not concerned. We are concerned only with its progress in this town, and the share taken in it by our Bishop. Here party feeling appears to have run very high, probably because the two parties were more equally divided than in other places.

The Bishop's November Pastoral was an impassioned appeal to friends to stand fast and have no fear, and to enemies to check their mad haste. Here is one brief passage: "What is the cause of this outburst upon our Christian and national liberties? Simply that those bishops who have so long ruled over you are now called by English instead of by foreign titles. . . . Literally because we ourselves had concluded that we were

no longer under persecution. . . . It is idle to talk of the division of the country as a new thing; it has always been divided by us; these are but lines drawn by the mind, and not a taking of temporal possession."

Mr. W. Lucy, the Mayor, was petitioned by the Anti-Papalists for the use of the Town Hall. He complied with their request, and convened a meeting for December 11th. Great efforts were made by each side to frustrate the other's designs. A journal of the day describes the meeting as "one of the most extraordinary gatherings ever assembled in the Town Hall." The address to Her Majesty, proposed by Mr. James Taylor, is too long to quote in full. One sentence will be sufficient to give its gist: "We regard the proceedings of the Pope as an insult to your Majesty, as a violation of the constitution under which we live, and as an audacious attack upon our civil and religious liberties; and we earnestly pray your Majesty to take immediate steps to vindicate the prerogatives of the crown and to maintain the liberties of your Majesty's subjects."

Mr. Joseph Sturge, as leader of the advocates of religious freedom, then rose and proposed a counter-proposition deprecating "all restrictions upon the free enjoyment, by every religious body within your Majesty's dominions, of its spiritual order and discipline. We, therefore, entreat your Majesty to sanction such measures as may be

proposed for securing the maintenance and extension of civil and religious liberty." Amidst a scene of utmost excitement, the Mayor twice put the question for and against the amendment. In every case the show of hands seemed equal, but, while admitting the extreme difficulty of deciding, he finally declared that the amendment was not carried. The triumph of the Anti-Papalists was short-lived. On the original motion being put to the vote, the opposition was found to be greater, and the chairman had to decide that Mr. Taylor's proposition was lost. The proceedings actually lasted from twelve o'clock until six p.m., and, although the meeting occasionally became so noisy that many of the speakers could not be heard a short distance from the platform, yet the people were throughout remarkable for their good humour.

The next interesting event in connection with St. Chad's was the erection of the Cathedral Chapter, which took place on June 24th, 1852. The Right Rev. Mgr. Weedall, D.D., was the first Provost. The first occupants of the Canons' stalls were ten in number, as will be seen from Appendix I. Their choral dress was for a time a black mozetta, bordered with purple; but, at the instance of Provost Husenbeth, of the diocese of Northampton, this was changed for the present purple mozetta, with its border of white fur. Provost Weedall was deputed to represent the

Birmingham Chapter at the First Provincial Synod, held at Oscott, on July 5th following. Several others of this diocese attended the Synod in an official capacity, notably Dr. Newman, as "Theologus Invitatus"; the Very Rev. Canon Morgan, as Theologian to Bishop Ullathorne; and the Very Rev. Canon Bagnall, as Secretary.

Towards the close of this same year St. Chad's had to mourn the loss of two dear friends. On September 14th died Augustus Welby Pugin; and on November 9th, John, sixteenth Earl of Shrewsbury: both generous benefactors and active supporters of the Cathedral from its commencement. They were not buried here; but for both a solemn Requiem was sung. It should be mentioned that the magnificent catafalque used at Alton Towers for the funeral of the "good Earl John" was afterwards presented to the Cathedral by his executors. It was erected for the first time in Birmingham on the first anniversary of the Earl's death.*

From a letter dated Warwick Gaol, April 27th, 1853, we note with surprise that the Bishop had been obliged to change his residence. A gleam of humour was thrown upon a somewhat serious situation by the recollection of his Lordship's well-known prediction to zealous but impru-

* For a detailed description of the "Shrewsbury Catafalque," and a list of the occasions on which it has been used, see Appendix III.

dent clergy, that matters would not be set right until one or two of them had been put in gaol for debt. The case against himself was curious. He was a debtor who had borrowed nothing, received nothing, given security for nothing; but he happened to be one of the *ex-officio* trustees of a charitable bequest. The letter referred to fully explains the extraordinary situation in which the Bishop and Dr. Moore, President of Oscott College, suddenly found themselves. Their respective predecessors, Bishops Walsh and Wiseman, had been made trustees for some shares in the Monmouthshire and Glamorganshire Banking Co., given towards the endowment of the mission at Radford. When this company became bankrupt, their successors in office were called upon to pay £60 a share. They had already paid £1,000, on the understanding that no further claim would be pressed against them. When £3,800 more was demanded of them, they were obliged to refuse payment, having no funds for the purpose. Their offer to raise £200—the sum at which the personal effects of both were valued—was declined, because the official managers either could not or would not believe in such poverty. To this effect wrote the Bishop: “There is nothing in these transactions which can justly be turned to discredit the episcopal character as represented in my person. The main result, so far as the public are

concerned, will be to reveal the poverty of a Catholic Bishop. In that poverty I have always lived, nor would I exchange it for all the wealth this world could give me." They were both released on May 4th, on payment of the £200 originally offered. It is only right to add that they were treated most honourably during their confinement, and overwhelmed with presents from Catholic and non-Catholic visitors. The sequel showed how completely the Bishop had won the sympathy and support of all classes. A subscription list was opened to defray his expenses, and realised the sum of £1,189. St. Chad's headed the list of churches with £25. 8s.

The First Diocesan Synod of Birmingham was held here on November 9th and 10th of the same year. The opening sermon was preached by Dr. Newman on "Order, the Witness and Instrument of Unity," which was afterwards published among his "occasional sermons." During the second Session his Lordship delivered a discourse to the assembled clergy which is both a retrospect and a prophecy.* He dwelt on the disadvantages under which the old priests had laboured, and exhorted those present not to fall short of the Holy Father's expectations. "When last we

* This sermon will be found in the volume entitled "Ecclesiastical Discourses," No. 1 (London: Burns and Oates, 1876). Nos. 2, 4, and 11, of the same volume, were delivered at the 3rd, 4th, and 5th Diocesan Synods of Birmingham, respectively, in the years 1864, 1869, and 1875.

stood in his presence, that holy Pontiff said to us: 'Whatever defects there are amongst you, we look for their correction through the hierarchy.' "

Though an account of the Catholic Reunions of this town lies outside the scope of this history, the first occasion on which one was held, viz., January 16th, 1855, must be mentioned in passing. These Reunions, of their very nature, have never been a parochial undertaking, but still St. Chad's has generally taken a prominent part in their promotion and organisation. Its long line of officials includes many names of persons, lay and clerical, connected with this mission.

The opening sermon of the Second Provincial Synod, held at Oscott July 10th, 1855, was preached by Bishop Ullathorne. He dwelt on the purpose of such an assembly and its twofold aspect, human and divine—its natural influence and its supernatural fruitfulness. He eloquently explained this part of the Church's organisation and its usefulness, under the grace of God, in purifying and elevating the godless civilisation of the age. The Very Rev. John Canon Moore, D.D., represented the Cathedral Chapter of Birmingham, at this Synod. Among other Theologians who attended by special invitation, were the Right Rev. Mgr. Weedall and the Very Rev. Canon Morgan. The Very Rev. Canon Bagnall was one of the official Secretaries.

On June 21st of the next year, Dr. Moore died at Handsworth—the first of the original Chapter to be taken to his reward. He had expressed a wish to be carried by poor men to St. Joseph's Cemetery, Nechells; but his designs were overruled by the Bishop. Instead, his corpse was carried in solemn procession from Handsworth, and buried in the Cathedral he had served as priest and canon. Tributes to his memory and his worth are numerous, but none more simple and affectionate than that of Dr. Newman, in an unpublished letter to Bishop Ullathorne. "I have known him, of course, ever since I became a Catholic. And he has been invariably friendly, and obliging, and gentle, in all his intercourse with me—has done as many services as he could, and never was troubled with me. And I, on the contrary, have never been of any use to him at all, and have never even thanked him properly for his many favours. . . . I ought also to condole with your Lordship on the loss of so faithful a subject and priest." It was as a memorial of his services to the Cathedral that a spire was erected on the south-west tower,* and the peal of bells, which commemorated his departure from St. Chad's for Oscott (1848), was hung in the same tower.

The year 1858 marks a new venture and a

* The site did not permit of the proper orientation of the Church, but throughout this volume the terms west end, etc., will be used in their conventional sense.



THE NAVE.

new scholastic feature in the annals of the mission. Mainly through the influence and generosity of Mr. Hardman, St. Chad's Grammar School was opened on Summer Hill. Mr. Hardman gave an endowment of £1,000 towards its maintenance, on the condition that four choir boys should be taught free of charge. The Rev. J. H. Souter, who was the first headmaster, removed the school in 1860 to 50, Summer Hill, a few doors from the original site. His successors were Dr. McCave, Rev. James O'Hanlon, and Rev. Stephen Johnson. It was an excellent school, and during the fifteen years of its existence did good service. Many of those who are now prominent laymen and clergy received part of their education there, and retain the pleasantest memories of their old school. Unfortunately, financial difficulties necessitated its closing on September 29th, 1873. After several spasmodic efforts to supply its place, chiefly on the part of the clergy of St. Chad's, the work of secondary education for boys was undertaken by the Benedictine Fathers at Erdington, and then by the Fathers of the Oratory. St. Philip's Grammar School, Oliver Road, is an admirable up-to-date institution, for which Birmingham Catholics owe a debt of gratitude to the Oratorian Fathers, and in the stability of which every Catholic parent is deeply interested.

To return to the year 1859. On May 3rd the

Bishop was the recipient of another honour. He was called by Pius IX. to be "Assistant at the Pontifical Throne." Among the privileges attached to this office is that of taking precedence over all other archbishops and bishops not so called when attending on the Pope. Such an "Assistant" is also entitled to the rank of "nobilis," and enjoys all the privileges and rights of those whose parents are both "ex comitum genere."

In compliance with a wish of His Lordship, a very large and enthusiastic meeting of Birmingham Catholics took place at the Town Hall on February 14th, 1860. Its purpose, as set forth in the circular, was "to express sympathy with Our Holy Father the Pope in his present trying difficulties." After the Bishop had delivered a stirring address on the crisis in Italy, and the danger which threatened the Pontifical States, Mr. Maher and several other gentlemen voiced the sympathy and loyalty of the Catholic laity. On the death of Mr. Maher two years later, a Solemn Requiem Mass was sung for the repose of his soul, at St. Chad's, and Bishop Ullathorne preached the panegyric. This ceremony was attended by many of the public officials of the town, who came to show their esteem for the deceased Councillor.

A unique incident marked the third Diocesan Synod, June 1st, 1864. Newman had just come off victorious in his passage of arms with Kingsley. The "Apologia" had vindicated the

nobility of his character, and even enhanced his reputation. His brother clergy therefore took this opportunity of congratulating him on his victory, and presented him with an address, beautifully illuminated on vellum. We will quote a passage, which gives the tenor of the whole: "While we resent the indignity to which you have been exposed, and lament the pain and annoyance which the manifestation of yourself must have cost you, we cannot but rejoice that, in the fulfilment of a duty, you have allowed neither the unworthiness of your assailant to shield him from rebuke, nor the sacredness of your inmost motives to deprive that rebuke of the only form which could at once complete his discomfiture, free your own name from the obloquy which prejudice had cast upon it, and afford invaluable aid to honest seekers after truth." Newman's reply of thanks was impromptu, and never published.

The Bishops of the English Province were gathered together in Council at the Bishop's House on March 23rd, 1865. Chief among the affairs which engaged their attention was the question of University education for Catholics. They decided that the time was not ripe for allowing students to live at the Universities, and issued the following declaration: "The Bishops are unanimous in their disapproval of the establishing of a Catholic college at any of the Protestant Universities. And they are further of

opinion that parents ought to be in every way dissuaded from sending their children to pursue their studies at such Universities."

1867 was an eventful year for St. Chad's. In January, Archbishop Manning paid his first visit to Birmingham after his appointment as Metropolitan. The real object of his visit was to preside at the reunion in the Town Hall. But on the previous Sunday he preached at the Cathedral in aid of the Little Sisters of the Poor. That community had been established in the city barely four years, but it had already done excellent work and broken down much prejudice. The first "Home," in the Crescent, was soon filled with aged men and women. A small chapel was fitted up for their use, and a priest from St. Chad's, or from one of the neighbouring missions, regularly celebrated Mass there. In March the boundaries of St. Chad's were narrowed by the formation of a new mission. The Cemetery at Nechells had been served from the Cathedral since 1850. Latterly the Catholic population in the vicinity had considerably increased, and so it was deemed advisable to form an independent mission, with St. Joseph's Chapel as its centre. For this purpose that portion of St. Chad's district which lay on the Aston side of Aston Brook Street and Dartmouth Street was made over to the new mission, and the Rev. W. Greaney went from Sedgley Park to take charge of it.

On May 29th, John Hardman the younger, the fellow worker with Pugin and the first choirmaster of the Cathedral, died at Clifton. In deference to his wishes, his funeral, which took place at St. Chad's, on June 4th, was of a private nature. In the absence of the Bishop in Rome, the Vicar General, Canon O'Sullivan, sang the Requiem Mass. Canon Estcourt, an intimate friend of the deceased, delivered a panegyric, in which he described Mr. Hardman as "a genuine example of a Catholic layman living for the Church before everything else." With reference to the deceased's love of ecclesiastical music and his zeal in its promotion, the preacher continued, "If the Bishop will be able to lay before the Sovereign Pontiff a statement that the Birmingham Cathedral Choir is everywhere celebrated, it is owing principally to our friend, to his personal exertions, to his musical gifts, and the means he so generously supplied."

During this same month the town was thrown into a state of great excitement by the lectures of the notorious William Murphy. The abuse he heaped upon Catholics and Catholic practices naturally aroused violent indignation, and especially angered his fellow-countrymen. The clergy exerted themselves to the utmost to calm the storm, but they failed to prevent the "Murphy Riots." Every quarter of the town was soon in a

state of alarm, the centre of the disturbance being Murphy's "Tabernacle," erected in Carrs Lane. The Catholic Churches and convents were guarded day and night by volunteers. There are amongst us some who belonged to St. Chad's Volunteer Corps, and remember the martial appearance of the crypt, then used as a drill hall. The Cathedral was more fortunate than other churches. Some of its windows were broken one evening during compline, but that was the extent of the damage.

The Bishop had gone to Rome to assist at the canonisation of the Japanese Martyrs. On the occasion of his home-coming, clergy and laity decided to present him with an address of loyalty and a sum of money towards the building of a diocesan seminary. Part of the address ran as follows:—

"Anxious to present your Lordship with some lasting testimonial of our respect and affection, it has seemed to us that a contribution towards supplying one of the greatest spiritual needs of the diocese would be more acceptable to your Lordship than any gift offered personally to yourself. We believe one such need to be the establishment of a seminary in which the future clergy of the diocese may be trained in the fulness of the ecclesiastical spirit, discipline, and learning. In the conviction that this great work is one which has long been an object of solicitude to your Lordship, and is specially dear to your

heart, we beg to offer for your acceptance the sum of £2,700, which, though quite inadequate to the completion of such a design, may, as we trust, suffice for its commencement, whilst it serves also as a proof of the interest felt in so important an object by the whole diocese, and as a pledge of the zeal with which we are ready to co-operate for its accomplishment."

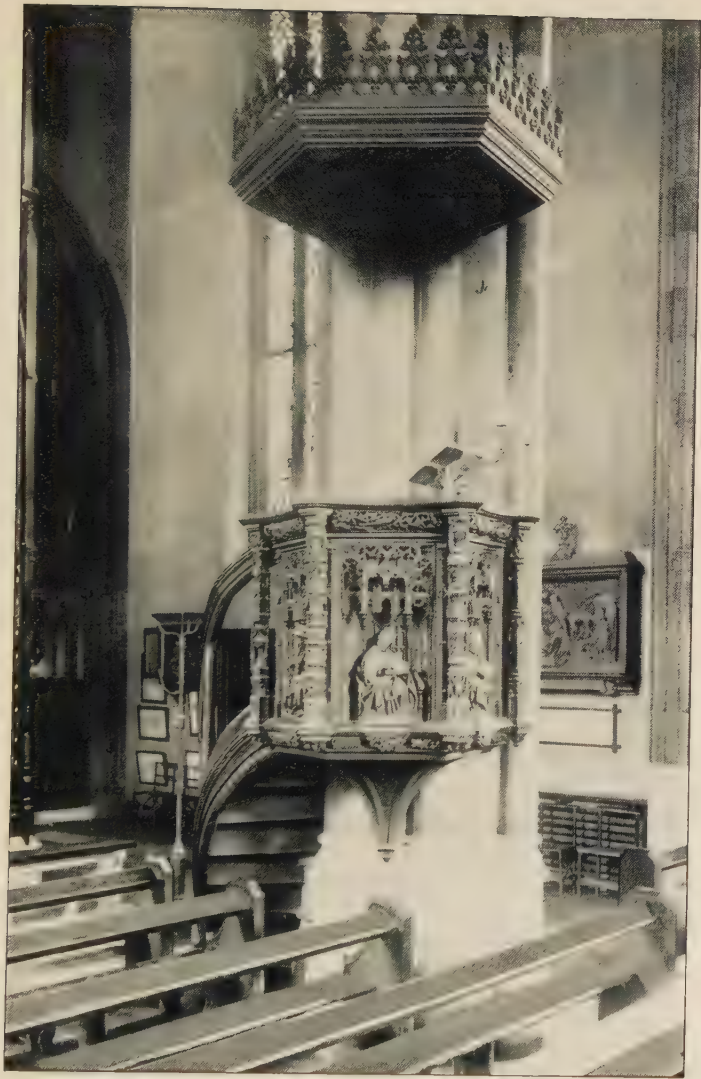
This address and a cheque for £2,700 were presented to his Lordship on Exhibition Day, at Oscott, July 18th. The Bishop, in returning thanks, declared they had "divined the master-wish of his heart," and that he hoped the new undertaking would be "the crowning work of his episcopate and the consolation of his declining years." To have a diocesan seminary was one of the three great desires which took possession of him on the day of his consecration. Of these, two had already been realised, viz., the establishment of the Hierarchy and of the Cathedral Chapter.

In August, Fr. Longman, late Vice-President of Sedgley Park, succeeded Canon O'Sullivan as Administrator. The latter had come into residence at Bishop's House some eight months previously, when appointed Vicar General. He was now relieved of purely parochial affairs, but continued to reside in Bath Street.

The particulars of a former restoration and re-decoration are interesting in view of the

present occasion. In the October of 1868 a meeting was called to devise ways and means of renovating those parts of the Cathedral rapidly falling into decay. A committee was formed to raise the necessary sum—at first a very modest one—and issued a circular, which shows that even then the finances of the mission were not in the most flourishing condition: “£700 is not too large a sum, it may be thought, to be raised amongst those who are regular attendants at the Cathedral. But it ought to be remembered that the district attached to the Cathedral is, probably, the poorest in the town, and that the congregation, however willing and anxious, is already highly taxed for the ordinary support of the Cathedral itself and of the clergy who form its staff. However, the congregation is very satisfactorily co-operating with the committee. The whole Cathedral district has been canvassed for subscriptions, and from five to six pounds are being collected weekly.”

A year later, as subscriptions came in but slowly, the committee resorted to a lottery to augment the funds. The Bishop was applied to for permission to make a general appeal to the Diocese. The words in which he gave his consent are significant. “The law of the Church lays it down that collections can be made throughout the Diocese for the reparation of its Cathedral; and the reason is obvious: the Cathedral is the Church



THE PULPIT.

of the whole Diocese, and the Mother Church to which the rest are subject." "Much will have more," and so the work of restoration grew as the several repairs were finished. Among the larger items of expenditure we notice that the stone work of the north transept window was renewed, likewise the whole system of spouting, over and above the general repairing and decoration of the interior. Not until October, 1872, was the Cathedral out of the workmen's hands, and by this time the expenditure had grown from £700 to £2,086.

We are anticipating several notable events. Fenianism was causing such trouble in England, and, if the truth be told, in this diocese, that the Bishop felt obliged to condemn it. His January Pastoral on the subject was followed in February (1869) by a mandate to the clergy ordering them to announce in church that Fenianism was among the number of secret societies condemned by the Holy See. The Catholics implicated were indignant, and some even went so far as to threaten the Bishop with an action for libel. In this time of disaffection the congregation of St. Chad's stood by their spiritual Father, and gave public expression to their sympathy and sorrow. The concluding lines of the address they presented to his Lordship are worth quoting:—"The Congregation of your Cathedral Church has been united for so many years under your Lordship's kind and

paternal care, that the present want of unity appears to have larger proportions than would otherwise belong to it, but we pray your Lordship to remember that the authors of it are but few in number, and we beg of you to accept this address, both as a protest against their conduct, and as a hearty and spontaneous offering of our homage and affection." How much this loyalty consoled the Bishop may be gathered from his reply:—"That 1,500 adult members of one congregation in Birmingham, should, in one day, and that without previous notice, have signed this address, is one proof more that the schismatical spirit which we lament is confined to very few persons."

It was not long before the Bishop received another token of affection from his flock. November 16th of the same year was the date of his departure for the Vatican Council. Though it happened to be a week-day, the Cathedral was filled with clergy and laity, who came to assist at the Solemn Votive Mass and to pray for his safe journey. After dinner a purse of £358 was handed to his Lordship, in the Library, by Provost Bagnall. This handsome sum was a present of his subjects towards the expenses of his visit to Rome. During the Bishop's absence from Birmingham only one event occurred worthy of record. The first Birmingham School Board election took place, in November, 1870. Canon

O'Sullivan was chosen as the Catholic representative, and was returned at the head of the poll with 35,000 votes, or 5,000 more than the next successful candidate. In subsequent elections the names of Canon O'Hanlon, Canon Longman, Canon Greaney, Professor Windle, and Father Glancey, stand out among those who have secured their seats by a large majority.

Shortly after the Bishop's return, in 1871, the half-jubilee of his episcopal consecration was the occasion for another address and another presentation. The address, composed by Newman, reviews with pride the progress of the diocese during the last twenty-five years. It emphasises the fact that the missions of the city had increased in number from 3 to 9; the religious houses of the diocese from 11 to 26; and the number of clergy from 79 to 160. The Provost, after reading this address in choir, asked the Bishop's acceptance of a beautiful pectoral cross and chain, the offering of the Cathedral chapter and clergy and laity.

The Administrator, Fr. Longman, who in six short years had worked wonders in the Cathedral itself, its mission, and its schools, was elected to the Canonry left vacant by the death of the Very Rev. James Canon Moore. On August 24, 1873, he was solemnly installed and made his profession of faith before his Ordinary. The previous evening, at a concert given in his honour by St.

Chad's Band and Choir, Mr. Hardman presented the Canon elect with a valuable chalice and a set of canonicals—gifts from his many friends within and without the parish.

Two months later, the one desire of the Bishop's heart was realised. The Diocesan Seminary Fund begun in 1867 had steadily grown until the Bishop was able to purchase a site and lay the foundation stone of the proposed buildings at Olton. The solemn opening took place on October 2nd, 1873, in presence of the chapter and a large concourse of clergy and laity. The first superiors of the seminary were:—The Rev. E. Ilsley, Rector; the Rev. Dr. Barry, Vice-Rector; the Rev. Dr. Schobel, Professor of Theology. It was originally intended that this seminary should be built near St. Chad's. The Bishop expressly wished it to be within easy access of the Cathedral, and under his immediate supervision. And even when obliged to build it at a distance, he always regarded the seminary as an integral part of the Cathedral. With this view he required the presence of the seminarists at the chief Pontifical functions of the year.

St. Chad's was well represented at the Reunion in 1875. Canon O'Sullivan delivered the presidential address, which was followed by the Bishop's vigorous speech on the rights of Catholics to Catholic religious training. A memorable

"Jubilee Mission" lasted throughout the next October. It was given by four Redemptorist Fathers, and its success may be inferred from the fact that 4,200 communions and 29 conversions were recorded. During this month, the Crucifix on the Rood was indulgenced as a "Mission Cross," and the new set of "Stations," lately given by various donors,* was erected and blessed.

Two Jubilee celebrations signalled the year 1877. The Venerable Provost of the Chapter, Canon Bagnall, completed fifty years of his priesthood on March 31st. Canon Longman read an address of congratulation signed by all the Canons and 170 priests. Then Canon O'Sullivan presented the Provost with a handsome missal, explaining it was the offering of his personal and clerical friends. June 24th, the silver jubilee of the erection of the Cathedral Chapter, was kept with great solemnity. At the Chapter Mass, the Bishop delivered a learned discourse on the Apostolic origin of "Chapters." After the ceremony, a deputation of the Birmingham Catholic Union, consisting of the president and the secretary, met the Provost and Canons in the library, and presented an address of congratulation in the name of the Catholics of Birmingham.

November 26, 1879, is the date of the following notice, despatched from the Bishop's House:—
"I have the pleasure to inform you that the Right

* Vide Appendix III.

Rev. Dr. Ilsley, Bishop-elect of Fesse *in partibus*, whom the Holy Father has assigned as Bishop Assistant to the diocese, will, by special permission of His Holiness, be consecrated on Thursday, the 4th of December, at the Cathedral Church of St. Chad's." In spite of the inclement weather, the congregation on that day was fully representative. Priests came from far beyond the confines of the diocese, and many lay folk from the distant town of Longton. Bishop Ullathorne, the consecrating Bishop, was assisted by Bishop Knight and Bishop Amherst. Bishop Hedley was also present, and preached on the meaning and symbolism of the consecration ceremony. The same day a dinner was given in honour of the new Bishop, and this gathering included Cardinal Newman and all the clergy present at the morning function. The Bishop Auxiliary sang his first Pontifical Mass five days later, which day happened to be the Silver Jubilee of the establishment of an Ecclesiastical Choir at St. Chad's.*

The infirmities of old age, which had led Bishop Ullathorne to ask for an Assistant, gradually compelled him to withdraw altogether from the active work of the bishopric. From this time onward the visitation of the diocese was performed by his auxiliary. In order to secure more rest and quiet, the Bishop removed from Bath Street to Oscott, September 17, 1881, where he

* Chap. VIII.

Oscott, Sept 26th 1881.

My Dear Mr Greeny

Among the pile of letters addressed to me on occasion of my sacerdotal jubilee, none was more welcome

than the one in which you and the Rev clergy of St Albans for this is a family greeting. I thank

you all for your prayers for me, and feel so much gratitude for all the prayers said for me throughout the Diocese, that I feel bound to express that gratitude in a circular letter. It was really a touching

scene to see the whole of this College coming to the Holy Communion at my hands in prayer for their Bishop.

And as I also felt that like prayers were being offered for me every where in the Diocese, I should indeed have been sensible when I not grateful to God for moving so many hearts on my behalf. I thank you all and may God to bless and prosper you, ever and always your affectionate father and friend
in Christ + W. B. W. Athorne,

continued to reside until his death. His last years were occupied with the literary labours on which his fame as a writer mainly depends. It was at Oscott that he thoroughly revised his "Endowments of Man," first published in 1880. This was succeeded by two similar volumes on "The Groundwork of the Christian Virtues" (1882), and on "Christian Patience" (1886).

A week after his departure from St. Chad's, the venerable Bishop attained the Golden Jubilee of his ordination. The event would have been celebrated on a large scale had he not intervened. He asked simply that prayers should be offered up in thanksgiving. Complying with this pious wish, the clergy, to the number of 200, offered up Mass for their Bishop on September 24th. His Lordship was so overwhelmed by congratulations from all parts of the world that he was obliged to express his thanks in a circular letter. Among the few autograph replies is a very simple and affectionate one to the priests of his Cathedral.

Cardinal Manning presided a second time at the Reunion in January, 1882. During his stay in Birmingham he addressed a meeting of the St. Chad's Branch of the League of the Cross, established here in 1877. St. Chad's Hall was crowded, and a most enthusiastic reception was given to his Eminence. In his address on total abstinence he insisted on the necessity of children

taking the pledge. This is how he urged his point, as reported by the local paper: "He forbade anybody to tell him that children could not keep the pledge. His answer was that they could keep it better than grown-up people. They were less tempted, they made fewer excuses, and they did not say they could not do without it—that they would certainly die if they did not continue to take it. No. Children did not fancy these things."

In August, 1883, Canon Longman removed to Leamington, after labouring at St. Chad's for sixteen years, and Bishop Ilsley came to reside at the Bishop's house. In 1879 the Canon had been appointed Vicar-General, but the double office over-taxing his strength he was relieved of the administratorship by Father Greaney in 1880. The address presented to him by the congregation on his departure enumerates the many works undertaken and accomplished by the late administrator. Chief among these were the restoration of the Cathedral, the completion of the peal of bells, the building of St. Chad's Hall, and the formation of such confraternities as the Altar Society, the Society of the Sacred Heart, and the League of the Cross. The new schools and sacristies, then recently opened, owed their inception to his efforts.

Canon Estcourt had likewise retired to Leamington when he found old age creeping on

him. There it was that he died, 17th April, 1884. That the Bishop felt keenly this loss is evident from the eulogy he pronounced on him in a letter to the clergy, asking for prayers. After referring to him as his dear friend for thirty-eight years, and the devoted servant of the diocese for thirty-six years, he continues: "What the diocese owes to his administration few persons except myself can say. He raised it out of great difficulties, cleared its financial history of many and most serious obscurities, and left its temporal condition greatly improved. . . . For many years his services to the diocese were altogether gratuitous, and it was only by entreaty that I could at last induce him to accept what was absolutely necessary for his personal requirements."

The Bishop, who had outlived so many of his oldest friends, next became so seriously ill that in the following October special prayers were ordered for his recovery. These prayers were answered and the sorrowful day delayed, but on August 9th, 1887, he announced his resignation: "In audience of the 21st July, his Holiness was graciously pleased, in consideration of my age and broken health, to consent to my prayer. But his Holiness commands that I continue in office until my successor receives possession of the diocese."

It was not until the next year that a

successor was appointed. Then, in recognition of his lifelong services to the Church, the Holy See translated him to the Archiepiscopal See of Cabasa. After more months of suffering, borne with a patience and resignation typical of his noble soul, he calmly expired at Oscott on the feast of St. Benedict, March 21st, 1889. Preparations were at once made at the Cathedral for the funeral, and the Shrewsbury catafalque erected. The concourse of prelates, clergy, and laity who assembled to pay their last respects to the Archbishop, the solemn obsequies themselves, are within the memory of this generation, and need hardly be recalled. Overnight the coffin was brought to the Cathedral and laid in state under the catafalque, there to be guarded through the night by the Brothers of the Society of St. Vincent of Paul. Bishop Ilsley sang the Pontifical Requiem, and afterwards gave the absolutions, together with Bishops Clifford, Vaughan, Weathers, and O'Reilly. The chorus of praise that went up from every side from Catholic and Protestant journals alike cannot yet be forgotten. We will take a reminiscence of it from the panegyric pronounced over him by Bishop Hedley: "I have thought that there was no way to describe him better than to say that he was a spiritual man. He was never small, never mean, never selfish. . . . His whole episcopate was one effort 'to hasten the apostolic

hour.' His ecclesiastical discourses, his synodical addresses, and his numerous letters will form a body of spiritual teaching for priests of which this diocese may well be proud. And, indeed, this great Midland diocese, which has listened to Milner and to Wiseman, has been emphatically built up to Our Lord by Bishop Ullathorne. His organisation, his careful administration of temporalities, his seminary, his synods, his visitations, and his books have left upon it the impress of his mind; nay, not of his mind so much, but of that Spirit of God who deigned to possess his heart and his intelligence." At the conclusion of the ceremony the funeral cortège set out by road for the Convent Church at Stone. There the last survivor of the Vicars Apostolic was laid to rest in the same sanctuary that enshrines the remains of his own mother, and of his devoted daughter in Christ, Mother Margaret Mary Hallahan.

CHAPTER V.

BISHOP ILSLEY.

Speaking on the day of the consecration of the Bishop Auxiliary, the late Bishop referred thus to his successor: "When the Sovereign Pontiff paid me the great compliment of allowing me to present the name of one whom he might appoint co-adjutor, I thought that one who had so completely realised the formation of a college, and had so succeeded in presiding over it, was just the man to govern the clergy. . . . Three-quarters of a century, precisely, have passed during the administration of myself and my two predecessors, and I have a very great desire that Dr. Ilsley shall complete the century."

This was not the first mark of confidence the aged Bishop had given him. It was not without significance that, while still an assistant priest at Longton, Father Ilsley was selected to be the first Rector of the diocesan Seminary at Olton. We have just seen how satisfied Bishop Ullathorne was with his choice. He has also told us why: "During the six years that Dr. Ilsley has occupied that position, everything has been carried out as completely as if I had myself presided over the institution and given all direc-

tions, so fully has Dr. Ilsley from a few hints divined my intentions, or rather taken hold of the intention of the church herself, in the formation of a clerical seminary."

The chapter and priests of the diocese were the first to welcome his appointment as Auxiliary. On October 29, 1879, a deputation, headed by Canons Longman and O'Sullivan, presented the Bishop-elect with the pectoral cross and chain he still wears. The cross is a gold reliquary of exquisite workmanship, set with rubies, with the words *Ecce lignum Crucis* engraved upon it. The Bishop, after thanking the donors, said: "This I now feel to be my great responsibility—to relieve our much beloved and venerated Prelate of that portion of his labours which is mainly a tax on the bodily frame, so that his valuable life may be preserved for many years to the diocese and the church at large." On November 13th another deputation waited on his Lordship. This time it came from Longton, and the magnificent crozier is evidence—were evidence needed—of the deep-rooted affection of his old parishioners, among whom he had spent the first twelve years of his missionary life.

Bishop Ilsley presided at the Reunion of 1881. The subject of his address was kindred to the one taken the year before by Cardinal Newman. His Eminence had contrasted the present position of Catholics with their condition in 1850. The

Bishop compared the liberty now enjoyed by the Catholics of this country with the difficulties and persecutions under which Continental Catholics laboured. Again in 1888, he presided at the annual gathering, this time advocating the cause of Catholic Poor Law schools.

When it became known that Bishop Ullathorne's resignation had been accepted, it was considered a foregone conclusion that his coadjutor for eight years would be translated to the vacant see. The appointment was not actually announced until February 17, 1888. On March 22nd, Bishop Ilsley formally took possession of the See of Birmingham, and received the homage of his Cathedral Chapter. The function, shorn of the consecration ceremony, was less brilliant than usual, but the church was crowded to overflowing. The Mayor (Councillor Pollack) attended the service in his official capacity, with Alderman Barratt, and several Catholic members of the Council. Afterwards, the Bishop entertained the clergy, the mayor, and many of the laity at luncheon in St. Chad's Schools. Canon Longman, V.G., was again the spokesman, and welcomed the Bishop's enthronement in the following warm terms: "We wish you, my Lord, complete success in your powerful and influential office. You have the satisfaction of knowing that you are placed on the Episcopal throne by the vote of the chapter, by the oft-expressed wishes of the

clergy, by the approval and blessing of our much revered Prelate, and now by the favour of the Apostolic See. No Bishop could assume the rule of the diocese under better auspices." At the Annual Meeting of the Birmingham Catholic Union, April 17, his Lordship likewise received the congratulations of the Catholic laity of the town through their President, Mr. John B. Hardman, and the Secretary, Mr. Thomas Wareing.

After the Midsummer of 1889, Oscott was closed to lay students, and became a purely ecclesiastical institution. The seminarists were therefore transferred from Olton to Oscott. It was at this time that Bishop Ilsley left St. Chad's and resumed his position as Rector of the Seminary. For the next two years he again occupied the chair of Ascetical and Pastoral Theology which he held at Olton during his long term of office. The Bishop took with him as his Vice-Rector, Dr. Parkinson. The latter had not been attached to the Cathedral staff much more than a year, but he had worked long enough for the schools and the mission to make his loss deeply felt.

The first anniversary of the death of the late Archbishop was celebrated at St. Chad's with more than usual solemnity. Prior to vesting for Mass, the Bishop was conducted to the north aisle, and the "Archbishop Ullathorne Memorial" was unveiled by the Administrator. The effigy is in

the form of a recumbent figure vested in alb, stole, cope, pectoral cross, and mitre, resting on a moulded slab supported by three massive stone brackets. The following inscription is carved on the three sides of the slab: "Pray for the soul of the Most Reverend William Bernard Ullathorne, O.S.B., Archbishop of Cabasa, who died on March 21st, 1889. R.I.P." At the back is a four-centred arch, in the carved spandrel of which is represented the vision of the Blessed Virgin to St. Bernard. The keystone is formed of a carved shield, bearing the coat-of-arms of the late Bishop of Birmingham. The arch is deeply moulded, and in the jambs on one side is a carved symbolical Archiepiscopal Cross, with the Archbishop's pallium hanging around it, and on the other side a pastoral staff. The sculpture was designed by Mr. John Powell, and executed by Mr. Boulton, Cheltenham, as also the architectural portion, which was designed by Messrs. Pugin and Pugin, of Westminster. At a meeting of the Memorial Committee, after Mass in the Bishop's House, it was announced that the donations had amounted to £600. Of this sum £300 was set aside for the memorial, and the treasurer then presented the Bishop with a Gothic silk purse containing £300 towards liquidating the debt on the Certified Poor Law School at Coleshill.

There was a large and representative gathering of Catholics in Birmingham for the Feast of SS.



CARVED PANEL OF THE PULPIT.

Peter and Paul in this same year. At the invitation of his Lordship, the Catholic Truth Society decided to hold its annual conference here. Bishop Ilsley was chairman of the General, and Father Greaney of the Executive Committee. Special services were held at all the churches in the town on the Sunday immediately preceding June 29th. We will give an account of the Cathedral function as it appeared in the *Tablet*: "The ceremony of inauguration at St. Chad's Cathedral would have been a worthy opening of any Catholic gathering from a Provincial Synod downwards. In the hands of Fr. Greaney, whose power of organisation may not be Napoleonic but is certainly remarkable, nothing in the way of ritual could have been more successful. The sanctuary was decorated with much skill, the arrangement of the flowers being particularly notable. The Bishop of Birmingham sang High Mass, and the choir, which should have a classical reputation among English Catholics, sang the Gregorian chant in a manner which I should think is probably only equalled and not surpassed (save in rare moments) by the Gregorian chant of Fort Augustus. The Bishop of Salford (Dr. Vaughan) preached on devotion to St. Peter, taking for his text St. John xxi.: 'Lovest thou me more than these.' A number of the clergy and some of the laity from other towns helped to swell the congregation. Among those present

were Mr. Sheriff Knill and Councillor Powell, who represented the *magistratus* in the sanctuary."

The proceedings on Monday evening in the Town Hall began with a concert, given by a combined choir of 1,000 children and 500 adults. Their singing of several simple hymns and portions of the Benediction Service was frequently applauded, and reflected great credit upon the conductor, Dr. Parkinson, of Oscott, and Fr. Joseph Hymers, Precentor of St. Chad's. On Tuesday evening the Bishop held a reception at the Exchange Assembly Rooms. The number of clergy and ladies and gentlemen who accepted the invitation to attend was not far short of 500. St. Chad's Choir, conducted by Mr. Saunders and accompanied by Mr. Rabnett, gave selections of the style of music that has made its reputation. Its rendering of Schaller's *Kyrie*, De Vico's *In Monte Oliveti*, and the Sarum *O Filii et Filiae* was especially appreciated. It was for this reception that Fr. Greaney organised a most successful Exhibition of Ecclesiastical Art. Assisted by Messrs. J. B. Hardman, D. Powell, W. J. Wainwright, and Williams, he brought together a valuable collection of portraits and pictures, of Church vestments and Church plate, and a number of rare missals and early printed books.

Coincident with the C.T.S. Conference was the Annual Provincial Meeting of the Society of St. Vincent of Paul. Their conference took

place in the Girls' Schoolroom, Shadwell Street, on Saturday, June 28th, and the two following days. In the evenings *conversazioni* were held in the same place, and concerts were given by members of the Cathedral Choir.

We pass by the death and funeral of Cardinal Newman, merely noting that the Sunday after his death Bishop Ilsley preached in the Cathedral on the leading characteristic of that great life—fidelity to the voice of conscience. On the day of interment the Bishop sang the Pontifical Requiem at the Oratory. A large number of Bishops assisted, as also the Cathedral Chapter.

The year 1891, being the Golden Jubilee of the Cathedral, was the occasion of many celebrations. As early as Shrove-Monday a Jubilee tea party was given to the members of the Society of the Children of Mary and of the Societies of St. Aloysius and St. Joseph. Another was given on March 9th to the members of the Confraternity of the Holy Family. The Bishop's Annual Reception, on Easter-Thursday, was a larger and more representative gathering than usual. On Sunday, June 21st, actually the eve of the Jubilee, the Cathedral presented a grand spectacle. The High Altar was filled with lights and flowers, and in the strong light of a glorious midsummer sun the varied and harmonious colours of the windows in the sanctuary were to be seen at their best. The church was filled to its utmost

capacity. His Lordship the Bishop sang the Mass, and nearly all the Canons were present. Bishop Knight, who was the preacher for the day, reminded his hearers of the long line of eminent men who had graced the Cathedral, and recalled the many ways in which their devotion and zeal were manifest. The day following, the Birmingham Catholic Union held a *conversazione* at the Grand Hotel for the purpose of presenting the Bishop with an illuminated address commemorating the fiftieth anniversary of his Cathedral. The decorative border contained the coats-of-arms of Cardinal Wiseman and Bishops Walsh, Ullathorne, and Ilsley, and was broken with four historical designs. That at the head of the address represented the Bishop, surrounded by his Chapter, at High Mass on the previous day; the design at the foot showed the ceremony of the consecration and dedication of the Cathedral in 1841; and the two other designs showed Bishop Wiseman preaching on the day of the dedication, and Bishop Ullathorne on the establishment of the Cathedral Chapter in 1852.

There was a similar round of festivities and tea parties in 1897: this time in honour of the Queen's Diamond Jubilee. The Mass of Thanksgiving on Sunday, 20th June, received additional splendour from the fact that this was also the Feast of the Dedication of the Cathedral Church. The relics of St. Chad were exposed for

reverence, and surrounded with choice flowers and numberless lighted tapers. His Lordship sang Pontifical Mass, and Dr. McIntyre preached on the benefits Catholics had received during the Queen's reign.

Owing to his arduous labours for the good of the Cathedral and in the cause of charity generally, the Administrator had for some time been in failing health. In 1898, much to his regret and the regret of his parishioners, he was constrained to resign his heavy charge and seek lighter work elsewhere. One of the local papers referred thus to his retirement: "The Roman Catholic priest is a pattern of devotion to his calling. When he has well earned rest, he rarely claims it; his method of relaxation in advanced age is to take charge of a lighter mission." He had been administrator of the Cathedral for eighteen years, and connected with the town for over thirty years. Even while at Nechells he took a great interest in his future home, as his "Guide to St. Chad's" testifies, and was often seen at the greater functions in his familiar capacity of Master of Ceremonies. In 1880, as before mentioned, he succeeded Canon Longman, and on the death of Canon O'Sullivan, in 1892, he took his place among the Cathedral Chapter. His first care had always been for St. Chad's: for its adornment and for its liturgical grandeur. He found time to interest himself in municipal work,

and came in consequence to be widely known and esteemed. The assembly of his friends, who met at the Grand Hotel, June 13th, 1898, to wish him farewell, included many non-Catholics with whom he had been connected on public bodies. The address itself best embodies the appreciation of his fellow-townsmen, and shall be reproduced here in part:—

“ The numerous friends whom you have made during your long residence in Birmingham cannot permit you to sever your connection with that city without expressing to you their sense of the value of your service to many of its charitable and educational organisations, and their regret that they will no longer be able to reckon you among their fellow townsmen. Apart from the services you have rendered to members of your own religious body we recall your long tenure of office as a member of the School Board, and the splendid work you have done in connection with the Society for the Prevention of Cruelty to Children, your interest in the Birmingham and Midland Institute, and the part you have played in connection with other philanthropic movements in the City.”

Canon Greaney was succeeded as Administrator by the Rev. F. W. Keating, who came from Wednesbury. Within two years, Pope Leo XIII. conferred on the latter the honorary degree of Doctor of Divinity. Scarcely had the congre-

gation become accustomed to his new title, than he was elected to succeed Canon Bathurst, and was duly installed, June 5th, 1900.

Ill-health compelled the Bishop to spend the winter months of 1899-1900 abroad. On his return he received from his canons and clergy, separately, an address of welcome, and a complimentary banquet, 29th May.

A great honour was next year conferred on an old friend of St. Chad's. In recognition of the services which the Hardman firm had rendered to Catholic art in this country, Leo XIII. created John B. Hardman a Knight of St. Gregory. His fellow Catholics met together and offered him their congratulations at a complimentary banquet, in the Grand Hotel, on the 25th April, 1901.

The hopes which were expressed that the guest of the evening would live long to bear the honour which he valued so highly, were not to be realised. On November 1st, 1903, after a trying illness, John B. Hardman passed away. He was buried at St. Joseph's, Nechells, the Requiem Mass having been offered in the Cathedral. A brass has been laid in the floor of the Cathedral near the Lady Chapel. Its design is a floriated cross from which depend two shields, one bearing the monogram of the deceased, the other St. Chad's Cross. At the angle of the tablet appear the symbols of the four Evangelists, and round it is engraved the liturgical prayer, "Absolve, we

beseech thee." A simple inscription records the date of his death and begs the prayers of those who pass. R.I.P.

We must not close this chapter of the annals of the Cathedral without a few sentences concerning the decoration scheme which is being carried out in St. Chad's. For years past casual visitors have been struck and artistic visitors pained by the dingy condition of the interior of the Church. An expert examination made by Mr. Keogh, of London, revealed even more serious defects than those that were visible to the untrained eye. The plaster was found to be crumbling, the rafters in parts were unsound, the stonework of two of the windows was perishing.

In view of this serious state of things, the Administrator determined to commence a thorough scheme of renovation, and addressed an appeal to those whom he judged would be willing to contribute towards the good work of restoring the Church to its former splendour.

A citation from the "Appeal" will show the motives on which recourse to the diocese was justified, in view of the large sum of £2,000 which it was necessary to spend upon the Church:—

"The up-keep of a Cathedral, both by law and custom, is a diocesan obligation. Even if the Cathedral were adequately endowed and its congregation wealthy, the Faithful of the diocese



BISHOP ILSLEY.

(H. J. Whitlock, 1904.)

might still be expected to contribute their gifts to the Mother Church. But everyone who is familiar with St. Chad's knows well the financial difficulties which have grown heavier with each decade of years. Now that the exodus of the well-to-do from the centre of the city to the suburbs is practically complete, the mere effort to carry out the Cathedral functions according to the old traditions is 'an intolerable strain' upon the strength of our depleted staff and the resources of our depleted congregation. To meet the large sum required for restoration is simply beyond our power. We have raised £500 by bazaars, and possibly some further funds may be forthcoming this year from a similar source. But an appeal to the generosity of our fellow Catholics within and without the diocese is forced upon us by stress of circumstances.

"Time was when St. Chad's was the pride not only of Catholic Birmingham but of Catholic England. Its consecration marked the opening of 'the Second Spring.' The earliest and one of the noblest examples of the great Pugin's genius, it has been a not altogether unworthy resting-place for the relics of our dear Saxon Bishop and Patron. It is associated with the names of Wiseman, Newman, and Ullathorne. From its precious mediæval pulpit were delivered the soul-stirring sentences of 'Christ upon the Waters.' Its Lady-Statue was the first in England

since the Reformation set up for public veneration. Our liturgical traditions were laid by Cardinal Wiseman. Our musical traditions, initiated by the Catholic instinct and piety of John Hardman in 1854, and sustained by his benefaction, meet all the requirements of the latest pronouncement of the Holy See. All this is matter of general knowledge. But God alone can count the numberless graces which individuals have received within these hallowed walls: conversions begun, vocations fostered, the chains of sin broken, sorrows assuaged, faith educated and nourished.

“This appeal is made to the multitude who, for one reason or another, have cause to love St. Chad's. We have been left stranded in the dreariest by-ways of this not very lovely city. Our surroundings are grimy and depressing. The homes of our people are for the most part cramped and unwholesome. Yet the Cathedral may still be what God's house ought to be—the one bright spot in a desert of desolation: a beautiful Home, within whose ever-open doors the disinherited poor may realise some of the joys and privileges of belonging to the Household of the Faith.”

The appeal has met with a generous response, and it is hoped that by the time the work is complete the whole sum will have been raised. The Hardman firm were entrusted with the designing and execution of the decoration. The completion of the work awaits the time when the new plaster

is ready for the painter. A great deal, however, has been done already, and this we may indicate here, adding what we know of the decorator's intentions for the rest of the scheme. The chancel has been roofed with cherubim, alternating with a gorgeous design in scarlet and gold. Over the east arch of the nave has been painted a representation of the Lamb "standing as it were slain" on the altar of sacrifice. The symbols of the Evangelists find places in the spandrils of the "tower arches," and medallions enclosing "St. Chad's Cross" in the spandrils of the arches along the nave. The Rood-figures have been painted, Screens and Rood gilded, and the Stations cleaned and re-touched. Next year a dado is to be painted round the walls of the aisles, and a diaper of rich design to adorn the Sanctuary. Over the Lady Chapel there is to be a painting in commemoration of the Jubilee of the Definition of the Immaculate Conception. This is to represent Our Lady crowned by her Son, while the Eternal Father places in her diadem the singular jewel of her great privilege.

The Lady Altar will be redecorated. The gilt figures in the reredos will be thrown into relief by a background of brilliant colour, and round the deep splay of the windows at the back of the altar will be painted the chief emblems of Our Lady.

But not only did the Church require colour: it

stood badly in want of light. This need has been met by the installation of electric light, which has been carried out by Mr. J. M. Kaiser, of this city. The naves and aisles are lighted by clusters of lamps hanging from pendants in the form of St. Chad's Cross. These are suspended from the arches, and each carries eight lamps. Sanctuary and Lady Altar are illuminated from concealed brackets. The baldachino is lighted by a cluster of lamps concealed in the canopy. The whole system of about 160 lights is controlled from a switch-board at the west end. There is good reason for hope that the reproach of gloom and dinginess will be taken away from St. Chad's by the alterations now in progress, and that the Cathedral will soon look more splendid even than it did on the day of its opening.

CHAPTER VI.

DESCRIPTION OF THE CATHEDRAL.

The spires of St. Chad's rise in the midst of a thickly-populated locality that lies at the back of the principal streets of Birmingham. Clustering familiarly round the church are factories and workshops and slums. The dust and dirt of over sixty years have played havoc with the red brick and the stone facings. The exterior of the Cathedral is now as grimy as its surroundings; brilliance of colour having departed long ago. Yet it may be that this is after all no great misfortune. Gothic in every detail, ancient in design, the church has gained from its covering of dust and grime the appearance of weatherworn old age. And when we pass through its doors, we seem transported into the Middle Ages. The architecture is mediæval; the church furniture, the painted glass, the brasswork, are either designed after Gothic models or have themselves been brought from ancient churches on the Continent. Nave and aisles are spanned by a

single pointed roof. This is mainly supported by a double line of lofty pillars, whose arches run up into the roof without leaving room for clerestory or triforium.

Though the building is not actually cruciform, the architecture and windows below the chancel suggest a double transept. The church has quite the spacious air of a cathedral, yet it is but 156 feet in length and 58 feet broad. Its height is 75 feet. Looking up the church towards the sanctuary, attention is at once arrested by the high screen of wood surmounted by the Holy Rood. It is the figure of the Crucified raised up high in the dimness of the chancel arch, which dominates the whole building, as if teaching with solemn emphasis the great truth that sacrifice and prayer and devotion in the Catholic Church are offered "in the face of Christ Jesus."

The Cathedral is not brilliantly lighted, for there is no clerestory, and the windows in choir and nave are long, rather narrow lancets. There are, however, three large windows—one at the west end and two below the chancel. At the termination of the south aisle is the sacristy, over which is the organ loft. The Lady Chapel terminates the north aisle; it is divided off by a screen similar to the one before the High Altar. From this general survey we may pass on to a more detailed description of the various features of our building.

I.—THE CHANCEL AND LADY CHAPEL.

The chancel is 45 feet long and 26 feet wide. Formerly it extended only to the chancel arch; but when the stalls were set apart for the cathedral canons, and a surpliced choir established in 1854, the choir was extended some distance into the nave.

The altar and reredos are of stone. The beautiful baldachino or canopy over the altar is of wood, carved and enriched with cusps of angels, intermixed with clusters of flowers. It is flanked on each side by two shafts, to support the lateral or altar curtains. Each of these shafts is surmounted by an angel holding a standard and wax-light, and clustered near the capitals are bishops in pontificals. This canopy is richly diapered and gilt, and under it, at the top of the stone reredos, is a case of oak, painted and gilt, which contains the relics of St. Chad, the patron of the church. The Bishop's throne is on the gospel side. The lower part consists of a large reredos of ancient oak, the centre compartment containing a quaint image of the Blessed Virgin and Child, with two kneeling monastic figures. On either side of the throne is a canopied wing, under which stands a full-length figure of a monk holding a book. This lower portion is of Flemish workmanship, and came from the ancient church of Santa Maria in Capitolio at Cologne. The canopy over the throne is from a design by A. W.

Pugin. It is nearly thirty feet high, running up into finials with crockets, and enclosing a figure of St. Chad in pontificals. The stalls are of the same period (fifteenth century) and from the same church. The misereres underneath are well carved, and the ends surmounted with groups of figures in the quaint style of the period. The Bishop's choir-stall is on the epistle side; the lower part and the prie-dieu are of the same style and materials as the stalls, but the baldachino was designed by A. W. Pugin. The lampadarium, which is suspended from the ceiling by chains, is of carved wood, painted and gilt. It bears the appropriate legend: "*Adoremus in æternum Sanctissimum Sacramentum.*" Seven lamps are suspended from it. A splendid rood-screen separates the chancel from the nave. It is formed of eight upright shafts, each bearing an ancient carved-oak image. The woodwork runs into rich tracery as it ascends, till a tranverse mullion forms a gallery across the choir, from which spring the figures of the Holy Rood, and six brass standards for lights. At the top of each of the front corners is the figure of a kneeling angel holding a standard, and below each is a painted panel. The figure in the panel on the gospel side represents St. Gregory the Great in pontificals, with a scroll, on which are painted the words and the Gregorian music of the "*Audi, benigne Conditor, nostras preces,*" and beneath is the legend, "*Stare fecit*



STALLS.

cantores contra altare, et in sono eorum dulces fecit modos." The figure on the epistle side represents St. Ambrose in pontificals, with a scroll, on which are the words and music of the "Te Deum laudamus," and beneath the legend, "Qui secutus es errantem, sequere poenitentem." The three figures on the Rood, representing our Lord on the Cross, attended by our Lady and St. John, are life-size, and came from Munich. The crucifix was blessed and indulgenced as a "mission cross" on October 28th, 1875, at the close of the mission given by the Redemptorist Fathers.

There is a rescript hanging on the rood-screen, near the sacristy door, dated 18th August, 1847, signed by Cardinal Barnabo and countersigned by Nicholas Wiseman, Bishop of Melipotamus. It states that Pope Pius IX. grants a plenary indulgence, on any day of the year, to all who, being truly contrite, and having been to Confession and Holy Communion, shall pray for some time in this Church for the propagation of the faith. This indulgence is applicable to the souls in purgatory.

In the floor of the chancel, near the cantor's chair on the gospel side, is a brass in memory of Joseph Saunders. He is represented in surplice and cope, and an inscription testifies to 45 years of faithful and willing service as cantor in the Cathedral choir. He kept to his post to the

end, and died after a very short illness on September 20th, 1901.

The Lady Chapel is at the end of the north aisle. It is 20 feet long and 15 feet wide. The altar and reredos are of carved stone. In front of the altar are three groups of figures. The centre panel represents the Birth of our Lord, that on the gospel side the Presentation in the Temple, and that on the epistle side the Adoration of the Magi. There are three groups also carved on the reredos. Our Lady is in the centre, with the Visitation on the gospel side, and the Annunciation on the epistle side. Below these subjects are four single figures, representing St. Mary Magdalen, St. Barbara, St. Cecily, and St. Catherine. The floor of this chapel is laid with Minton tiles. The tabernacle is of gilt metal-work, with emblems of the four Evangelists in enamel. The handsome oak screen, which separates the Lady Chapel from the aisle, consists of six shafts, surmounted by rich pinnacles and crocketed pediments, with the statue of the Blessed Virgin over the centre arch.

II.—THE AISLES AND NAVE.

The image of the Blessed Virgin, which stands on a high pedestal outside the Lady Chapel on the gospel side, is an ancient oak carving from Germany. It was the gift of A. W. Pugin. The figure was painted and diapered in 1841. It is

surmounted by a wrought metal-gilt canopy from which hangs, on festivals, a rich, tapestried curtain. This figure is said to be the first image of the Blessed Virgin, which was set up for public veneration in England since the Reformation; as may be gathered from the following words of the *supplica* presented by Bishop Ullathorne to Pope Gregory XVI., in 1844: "Quae prima post schisma publico cultui inter Anglos exposita creditur." * An indulgence of three hundred days, applicable to the souls in purgatory, is granted to any of the faithful who pray before this image.

Near the image of the Blessed Virgin is a handsome hearse-light, bearing flower vases at the stem and candles on the top. The image of the Sacred Heart of Jesus stands on a bracket on the Gospel side of the nave. It was made at St. Ulrich, and was, together with the oak canopy, presented to the Cathedral by the present Bishop of the diocese.

The image of St. Joseph stands on a pedestal opposite the Lady statue. It was erected in 1873. That of St. Chad, represented robed as a Bishop and bearing the Cathedral of Lichfield, is on the epistle side of the nave.

The fourteen "Stations of the Cross," which

* There is a copy of this statue in stone outside the north lodge at Oscott, to which the tradition attaches that it was the first *wayside* image erected in England since the Reformation.

represent the fourteen principal events of our Lord's passion and death, were erected in 1875, and the crosses were blessed by Canon Longman, on October 22nd. They are from original casts by De Vriendt, of Antwerp, and cost £280. They are painted and gilt by the firm of J. Hardman & Co. There are four beautiful ancient carved triptychs in the church. The first, near the Lady Chapel, represents St. Anne, Our Lady, and the Divine Infant. The second, near the third station, represents the Agony of our Lord in the Garden of Gethsemane. The third, near the twelfth station, represents our Lord being mocked and crowned with thorns. The fourth, near the thirteenth station, represents the Burial of the Dead Christ. The image over the side door, adjoining the baptistery, represents St. Augustine, B.C.

The pulpit is of ancient carved oak. It is attached to the first pillar on the epistle side, as is the custom in Cathedral churches. It shows four sides to the church, and on each side is represented a seated figure of one of the four doctors of the Latin Church, namely, St. Jerome, St. Gregory, St. Augustine, and St. Ambrose. The pulpit is surmounted by a richly-crested sounding board. The whole of it is of Belgian workmanship. It came from the church of St. Gertrude, at Louvain, and was the gift of the Earl of Shrewsbury.

Near the door of the north aisle is a memorial brass to James Powell, Esq., who, for many years, was warden of the church: "Of your charity pray for the repose of the soul of James Powell, some time Warden of this Cathedral Church, who slept in our Lord on the feast of Corpus Christi, A.D. 1865." Above the inscription is St. Chad's cross, with the figure of St. James the Apostle and the legend, "Credo videre bona Domini, in terra viventium."

Another brass on the wall under the second window in the aisle on the epistle side, has the figure of the crucifix, with this inscription:—"Of your charity pray for the repose of the soul of Thomas Moorcroft Benbow, surgeon, who died August 11, 1846, aged 38 years, and is buried in the crypt of this Cathedral Church. Also of Georgiana Maria, daughter of the above, who died at sea, December 12, 1854, aged 9 years. *Requiescat in pace.*"

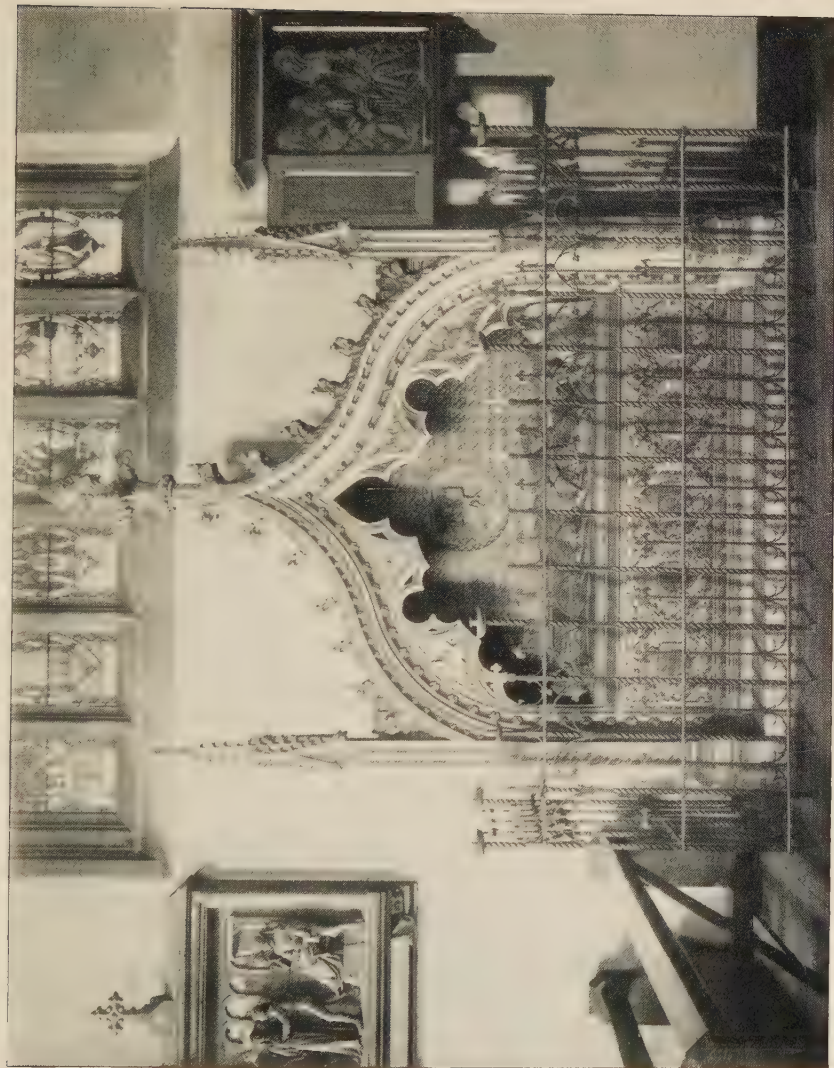
On a brass under the first window in the aisle, on the epistle side, is a figure of the Crucifixion, with the inscription:—"Of your charity pray for the soul of James Brown, who died April 7, 1851, aged 68; and of Elizabeth his wife, who died September 7, 1861, aged 83, whose bodies are interred in the crypt of this church. On whose souls, sweet Jesus, have mercy. R.I.P."

There is also a tablet erected in memory of Lucy and Winifred Brown, who died in 1897 and

1900; and another in memory of James Canon McCave, who died at Solihull on September 30th, 1899. R.I.P.

The baptistery is in the north aisle. It has a spacious font for the blessed water, and a smaller one, or sacrarium, to receive the water flowing from the head of the child. It was the gift of Dr. Moore in 1846. There is an ambry in the wall to contain the holy oils. The gates are of richly-wrought ironwork.

The "Walsh monument" is under the window in the north transept. It is beautifully carved in Bath stone, after designs by E. W. Pugin. It represents the Bishop recumbent, in pontifical robes, with crozier and mitre. In the front of the tomb are five shields bearing the arms of Bishop Walsh, of the Cathedral, of Oscott College, of St. Edward the Confessor, and again of Bishop Walsh. The dorsal is carved in diaper pattern, and in the centre is a quatrefoil, in which Bishop Walsh is represented as a founder offering his church. The canopy is also of stone of very elaborate design. It is fenced in with iron railings, which have sconces for holding funeral lights. It was erected in 1850 by public subscription. Along the front is the following inscription in brass: "*Ora pro anima Illustmi. Revndsmi. Dom. Dom. Thomae Walsh Ep. Cambysop. in Dist. Centrali per annos xxii. Vic. Ap. et hujus Ecclesiae Cathedralis Fundatoris, obiit Vic. a. Londinens xviii. Feb.*



BISHOP WALSH'S MONUMENT.

1849." In the same aisle is a monument to Archbishop Ullathorne, described in the last chapter.

III.—THE CRYPT.

Beneath the Cathedral is a crypt dedicated to St. Peter. It extends the whole length of the upper church, though only a part of it is yet made use of. It is divided into several chantries, four of which are well painted, and contain vaults belonging to the Hardman, Wareing, Poncia, and Fletcher families. These and some of the other lateral chapels were used as burial places previous to 1875, but there have been very few interments since that date. A low mass is celebrated in the crypt on Sundays at 9.30.

IV.—THE SACRISTIES.

There are three sacristies situated at the south east corner of the Cathedral. One is used by the clergy, another is for the use of the Bishop, and contains an altar; the third is for the vesting of the choir. The "priests' sacristy" was built with the church; the other two were added by Canon Greaney at the same time that the girls' and infants' schools were built in 1883. There is a large room called the "Conference Room" adjoining the Cathedral and facing Bath Street. This serves as a meeting place for some of the confraternities.

V.—THE BELL-TOWER.

There are two towers with spires, one at the north-west, the other at the south-west angle of the church. A peal of eight bells is hung in the north-west tower. They are dedicated as follows :

- (i.) To the Blessed Virgin. “Ave Maria, gratia plena, Dominus tecum. Sancta Maria, ora pro nobis.”
- (ii.) To St. Peter. “Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam. Sancte Petre, ora pro nobis.”
- (iii.) To St. John the Baptist. “Vox clamantis in deserto, parate viam Domini. Sancte Joannes, ora pro nobis.”
- (iv.) To St. Chad. “Sacerdos et pontifex et virtutum opifex. Sancte Ceadda, ora pro nobis.”
- (v.) To St. Patrick. “Fidelis servus et prudens, quem constituit Dominus super familiam suam. Sancte Patrici, ora pro nobis.” This bell was for some years the only one ; it was given in 1840 by the Catholic Friendly Society. A document in the handwriting of Bishop Walsh exists, in which he wills “that the bell be tolled, according to the usages of the church, at the funeral of every member, present and future.” In 1849 the bell was re-cast, and the following inscription

was put on it: "The Catholic Friendly Society gave this bell. The same is to be tolled on the decease of every member for ever." At the same time the other four bells mentioned above were added to that of the Friendly Society as a memorial of Dr. Moore on his leaving the Cathedral to become president of Oscott. In 1851 Dr. Moore died, and a steeple was added to his memory on the south-west tower. The bells were at the same time removed to the north-west tower, where they still remain. In 1877 the peal was completed by the addition of three more bells. Their dedications are as follows:

- (vi.) To St. Joseph. "Christum Dei Filium qui putari dignatus est filius Joseph. Sancte Joseph, ora pro nobis."
- (vii.) St. William. "Ecce sacerdos magnus qui in diebus suis placuit Deo. Sancte Gulielme, ora pro nobis."
- (viii.) To St. Agnes. "Annulo suo subarrhavit me Dominus meus Jesus Christus. Sancta Agnes, ora pro nobis."

The last-named bells were cast by Blews and Sons, Bartholomew Street, Birmingham. St. Joseph's and St. William's were paid for by public subscription; that of St. Agnes was the gift of a benefactor.

VI.—THE PAINTED GLASS WINDOWS.

THE SANCTUARY.

The three large lancet windows over the altar at the end of the choir are each divided into two lights, and each light contains two full-length figures. The two figures on the upper part of the gospel side are St. John the Evangelist and St. Peter, and on the lower part St. Michael and St. Edmund; in the centre window over the altar the Blessed Virgin and St. Chad. The two figures on the upper part on the epistle side are St. Paul and St. Joseph, and on the lower part St. Edward and St. Edmund. All these figures are under rich canopies. The various armorial shields bear the Talbot lion, St. Chad's cross, Oscott College arms, Bishop Walsh's arms, and Mr. Hardman's shield. These windows are by W. Warrington, of London, from designs by A. Pugin, and were presented by the Earl of Shrewsbury.

THE LADY CHAPEL.

The east window in the Lady Chapel, immediately over the altar, represents the Blessed Virgin and Infant in the centre light, with St. Cuthbert on the gospel side and St. Chad on the epistle side. The space in the tracery above represents the Blessed Virgin crowned by the Eternal Father.

The north window in the Lady Chapel is a lancet with two lights, in which is represented the

Annunciation. Below each of the large figures in each light are groups of children in quatrefoils, consisting of four figures—the boys on the dexter side, with the legend, “*Per Infantiam Tuam, libera nos Jesu*”; and the girls on the sinister side, with the legend, “*Sancta Virgo Virginum, ora pro nobis.*” This window was presented to the Lady Chapel by the boys and girls of St. Chad's Poor Schools, in 1844. These windows are by W. Warrington, from designs by A. W. Pugin.

THE BAPTISTERY.

There are three windows in the baptistery, in the fourteenth century style. St. Patrick's window, on the east side, was erected by public subscriptions made on St. Patrick's Day, 1843. It represents in quatrefoils some of the principal events in the life of St. Patrick. Beginning on the dexter side, the first quatrefoil represents St. Patrick tending his flocks on the hills of Ireland, where he had been carried into exile. The second represents his ordination as a priest; the next shows St. Patrick kneeling to receive the apostolic blessing from Pope Celestine before starting on his mission to Ireland. Above this is the solemn burial of the Saint. On the sinister side, the first quatrefoil represents him sailing back to Scotland after his escape from exile, where, after three days with the pagan sailors, he

came on shore. The next represents him baptising children in Ireland. Above this is the Saint in pontificals, and over this the soul of St. Patrick carried to heaven.

The Walshian window, on the west side, was a votive offering of Bishop Walsh, after his recovery from a severe malady. It contains portions of the history of St. Thomas of Canterbury. Beginning on the dexter side, the first quatrefoil represents Bishop Walsh kneeling and holding the window in his hand, which he is presenting. The second represents the consecration of St. Thomas. The third shows the Saint in pontificals, and over this the soul of the Saint carried to heaven. In the first quatrefoil on the sinister side, St. Thomas is represented rebuking King Henry II. for his invasion of ecclesiastical immunities. In the second, the Saint is received at Rome by the Pope with honour. In the third, the Saint is sitting at table with the Pope and other prelates. In the fourth, he is seen adoring the Blessed Sacrament during Mass, in which he is favoured with a vision. In the fifth, he returns to England, and is publicly reconciled with the King. In the sixth, he is martyred in his cathedral church of Canterbury. In the next, he is laid in the tomb.

St. James' window, on the north side, was presented to the cathedral by Mr. James Wareing, as a thank-offering for the conversion of his wife

to the Catholic faith in 1843. It contains portions of the history of St. James the Apostle. Beginning on the dexter side, the first quatrefoil represents Mr. and Mrs. Wareing offering the window; the second, the baptism of Mrs. Wareing; the third, St. James the Apostle; and above, an angel carrying his soul to heaven. On the sinister side, the first quatrefoil represents the marriage of Mr. and Mrs. Wareing; the next, the calling of St. James to the apostleship; the third, St. James dedicating his epistle to St. Luke; and the fourth his martyrdom. In all these windows in the baptistery are several quatrefoils representing angels with scrolls, and appropriate legends.

THE FITZHERBERT-BROCKHOLES WINDOW.

This window was erected to the memory of Francis Fitzherbert-Brockholes, Esq. In the dexter light is the figure of St. Francis of Assisi, with the Fitzherbert arms underneath. In the sinister light is St. Thomas the Apostle, with the arms of the Brockholes family underneath.

On the memorial brass under the window is the following inscription:—"Of your charity pray for the soul of Francis Fitzherbert-Brockholes, of Claughton Hall, in the County of Lancashire. He died on the 19th of June, A.D. 1851, aged 48 years. His body lies in a vault in the crypt of this cathedral, of whom this window is a memorial, on whose soul may God have mercy."

In the sextfoil, over the two lights, is a small figure of St. Cecily, the gift of Herr Benz, formerly the organist of this church, and afterwards Kappel-meister at the Cathedral of Spire in Germany. He died July 25, 1880.

THE GLASS-WORKERS' WINDOW.

This window was presented as a votive offering to the Cathedral by the glass-workers of the firm of Messrs. John Hardman and Co., of Birmingham, in 1854. The figure on the dexter side represents St. Luke the Evangelist, and that on the sinister side St. Andrew of Crete, the patrons of painters. Underneath these figures, four workmen (Messrs. Hendren, Grew, Henderson, and Jones) are represented at work. One is drawing cartoons, another cutting glass, a third painting it, and a fourth burning it.

THE WAREING WINDOW.

On the epistle side, the second window from the south transept is filled with painted glass, chiefly of geometrical design. The centre of each light contains a figure of the Blessed Virgin and St. George under high canopies. There are two small compartments underneath, the one representing the sudden death of George Wareing on Passion Sunday, 1844, and the other his twelve children; the whole window being a memorial window to George Wareing given by Mary, his

wife, December, 1850. Under the window is a brass, with this inscription:—

“Underneath, in a chantry, lieth the body of George Wareing, who, whilst devoutly assisting at High Mass in this Cathedral on Passion Sunday, A.D. 1844, was suddenly called out of life in the 64th year of his age. In memory of whom, Mary, his wife, caused this window to be made.

“Mary Wareing died December xxvii., A.D. 1869, aged 84, and is buried in the same chantry with her husband. R.I.P.”

THE FLANAGAN WINDOW.

This window, in the south transept, was erected by public subscription to the memory of the Rev. Thomas Canon Flanagan, who died somewhat suddenly at Kidderminster, July 21st, 1865. He was the author of “Manual of English History,” “History of the Church in England,” &c. He was for many years a professor at Oscott College, and for a time president of Sedgley Park School. At the time of his death he was one of the priests attached to St. Chad's.

The window represents the life of St. Thomas of Canterbury, his patron saint. The lower part shows the life of the Saint on earth; the upper part, the miracles wrought at his tomb at Canterbury. In the medallion in the centre is seen the glorification of the Saint in Heaven. The following is a key to the various subjects:—

1. The mother of St. Thomas, on her arrival

from Palestine, inquires in the streets of London for Gilbert á Becket.

2. Birth of St. Thomas.

3. Monks instructing St. Thomas.

4. St. Thomas following field sports.

5. St. Thomas, when Lord Chancellor, teaching the young Prince of England.

6. St. Thomas created Archbishop of Canterbury.

7. Flight of St. Thomas into France, after signing the Constitutions of Clarendon.

8. St. Thomas at Sens, in the habit of a Cistercian monk, receiving his poor relatives, who had been banished by King Henry II.

9. The King of France visits St. Thomas in his banishment.

10. St. Thomas pleading his cause before the Pope.

11. Return of St. Thomas to England, and reconciliation with the King.

12. The knights at the banquet swearing to avenge the King on the Archbishop.

13. St. Thomas meets the knights.

14. Martyrdom of St. Thomas.

15. The King doing penance before the tomb of the Saint.

16. Burial of St. Thomas.

17 to 25. Miracles wrought by the intercession of the Saint.

26. Cripples on the way to the shrine where they are cured.



THE SANCTUARY.

27. Shrine of St. Thomas, and pilgrims at devotion.

28 to 30. Angels.

31. Canon Flanagan.

32 to 33. The glorification of St. Thomas in heaven.

THE HARDMAN WINDOW.

This window is in the north transept, and is the most beautiful window in the church. It was presented by the firm of Messrs. John Hardman and Co.

A brass opposite the window, and under the image of the Sacred Heart, bears this inscription:

“Of your charity pray for the repose of the soul of John Hardman, who died on the 29th of May, 1867. He was the founder, and for many years the chief cantor, of the choir of this Cathedral Church, and also one of its benefactors. The window of the Immaculate Conception was placed in this transept to his memory.”

The subject of the design is the Immaculate Conception of the Blessed Virgin; it occupies its important position in the Cathedral because the diocese of Birmingham is placed under the special patronage of Mary Immaculate.

The design is arranged into medallions of the beautiful geometric form called the vesica. This shape is continuously repeated through the window by bands of beads divided into decades, and by inscriptions round each group, which

have been selected chiefly from the Psalms and Antiphons of the Office of our Blessed Lady.

The history commences at the lower dexter corner (that is, on the left hand of the spectator), and reads upwards. The three dexter lights contain that part of the story which precedes the Annunciation, viz. : The pride of Lucifer, Eve's disobedience, and the gates of heaven closed by original sin; and the three sinister lights, the obedience of Mary and heaven reopened.

The first three small groups are typical of the preparation and sanctification of the Immaculate Virgin, the future tabernacle of our Blessed Lord, and her virginal purity and beauty.

No. 1 shows the pillar of divine light resting on the tabernacle of Moses in the desert. Within the embroidered curtains are seen the seven-branched candlestick, altar of perpetual incense, and the thurible.

No. 2, the centre one, represents the Temple of Solomon raised in respectful silence, without sound of hammer or axe.

No. 3 shows the Divine Presence descending upon the mercy seat in the Temple, between the two great golden cherubim.

The large group above these represents the Immaculate Conception of our Blessed Lady in the mind of the Eternal Father.

In the centre, the First Person of the Holy Trinity is seated under an elaborate canopy, on a

celestial orb, which is upborne by flaming seraphs. His nimbus is triply divided and mantle covered with the divine words, *Ego sum*. On His right hand in the first light, is a vision of the Immaculate Virgin with our Infant Lord, in an aureole of clouds over the vacant throne in heaven, which Lucifer in his pride had attempted to occupy. In the corresponding space in the third light, St. Michael is driving away from heaven the rebellious angel, now transformed into a hideous dragon.

The next three small medallions represent the sons of God as stars, rejoicing in the mystery of the Immaculate Conception, and singing passages from the Benedicite, or Song of the Three Children.

The large group above represents the miraculous birth and dignity of the first woman.

In the centre compartment, on a background of blue cherubim, the Second Person of the Holy Trinity forms Eve from Adam's side while sleeping. The four rivers of Paradise issue from a rock on which he reclines.

On the dexter side, Eve is being presented to Adam as the chaste spouse by the Divine Hand; and on the sinister side, Adam and Eve are walking in innocence through Paradise, praising God. The lion licks Eve's hand in testimony of her purity.

The three smaller medallions next in order

show Satan and his angels in malignant council how to ensnare and destroy this pure new creature God has placed in Eden.

The topmost large group represents the promise of God to Eve after the fall, that her seed should crush the serpent's head.

In the centre, our Blessed Lord makes this promise, which is written on a scroll at His side, "She shall crush thy head." In front are seen our first parents kneeling in shame and penitence, the spade and distaff at their feet indicating the life of sorrow and toil to which their sin had brought them and their descendants.

On the dexter side is the tree of "knowledge of good and evil"; on the branches are the names of the seven chief virtues, and the seven deadly sins; the serpent twines himself round the stem, rejoicing in the fall of Adam and Eve.

On the sinister side is the Tree of Life, a vine, on the branches of which are seraphim; an angel waters the roots with charity.

The upper row of small groups is intended to represent the gates of Paradise closed against man. In the centre the doors are seen shut, with the promise to Eve written on them; on either side, cherubim with flaming swords stand as guards.

In the head of the centre light, and the three pieces of tracery immediately above, are some of the chief prophets, viz., Isaias, David, Solomon,

and Ozias, who foretold the way in which the redemption of man should be accomplished by our Blessed Lord's birth from a virgin.

The second part of the design commences at the base of the three sinister lights.

In the small medallions is, first, St. Anne being consoled by an angel when sorrowful in the garden, who foretells her the birth of her immaculate daughter. In the laurel bush above her is the sparrow's nest full of young, the sight of which has caused her so much grief.

The second subject, the centre one, is the birth of our Blessed Lady. St. Joachim is giving thanks to God.

The third subject is the meeting at the golden gate of Anne and Joachim.

The large medallion above these contains the Annunciation.

Our Blessed Lady, seated in her chamber, with the books of the prophets before her, receives with fear and humility the announcement of her dignity as mother of the Redeemer; over her head hovers the Holy Spirit, in the form of a dove, proceeding from the Eternal Father, who is seen above upborne by seraphim.

On the dexter side, the Archangel Gabriel descends with the salutation, "Hail, full of grace." On the sinister side is a pot of lilies, the emblematical flowers of purity; amongst the branches of which, in allusion to the future maternal

sorrows of the Blessed Virgin, our Blessed Lord is represented as crucified.

The first of the three smaller groups above shows Mary, after the Annunciation, going over the mountains to Judæa to visit her cousin.

The second, or centre group, is St. Elizabeth saluting our Blessed Lady as the mother of God.

The third group, or sinister one, represents our Blessed Lady, full of grateful joy, singing her canticle the Magnificat.

Above these comes a large medallion, containing the wonderful vision of St. John in the Apocalypse.

In the centre is the woman clothed with the sun, against a firmament of cherubim; on her head a crown of twelve stars; at her feet a crescent moon.

On the dexter side the man-child is being taken up to God and to His throne by an angel; below is the great dragon, the persecutor of the woman, with his seven crowned heads and ten horns, his tail drawing the third part of the stars from heaven, and casting them to the earth.

On the sinister side is the figure of the Evangelist kneeling in rapture and contemplation. Above, on a vine tree, is his attendant emblem, the eagle.

The three small groups above (parallel to the Council of Satan) represent the definition of the dogma of the Immaculate Conception by his

Holiness Pope Pius IX., surrounded by his Cardinals. Behind his throne, and between the keys of St. Peter, is displayed a banner of the mystery.

The large group over these represents the triumph of the humility, purity, and obedience of Mary—her coronation in heaven. She kneels in the centre light before her Son, who places on her head a crown of fleur-de-lys and jewels. Below, an angel bears the palm of victory. On either side, around the throne, are groups of virgins clothed in white, holding palms and singing the "*Regina coeli*."

Over these, the three medallions at the top of the light, and the pieces of tracery above, represent the reopening of heaven. Two angels are pushing open the gates of Paradise, and within is seen the worship of the Lamb, who stands upon an altar with the book of the seven seals. Around are burning lamps, and the elders are kneeling in adoration with their censers and harps. Above, the Holy Spirit descends, accompanied by cherubim.

The three larger trefoils, in the tracery of the window, contain subjects which have especial meaning with reference to the Immaculate Conception.

The dexter one shows the waters of the Jordan standing back as a wall, to allow the ark of the Lord to pass without injury, typifying

our Lady passing untouched by the stain of original sin.

The sinister one shows for its subject the woman in the crowd, crying out, "Blessed is the womb that bore Thee," etc.

The centre trefoil, in the apex of the arch, represents the type of the "law of exception" with regard to our Blessed Lady: Esther pleading for her people before the king.

In the small spandrils, on the dexter side, is the word "*Eva*," referring to the first three lights; and on the sinister side the reverse word, "*Ave*," in reference to the last three—"mutans *Evae nomen*."

In the same trefoil between the centre of the lights is the emblem of our Blessed Lady's innocence and purity, the tower of ivory. Each light is bordered by vesica-outlined fleurs-de-lys, and the spandrils contain monograms of the Blessed Virgin. The decorative foliage is all lilies.

The whole of the window is designed and painted in the style of the fourteenth century, so as to harmonise with the stonework.

At the base of the window is placed a small kneeling figure of Mr. John Hardman, in white cope as cantor of St. Chad's, singing the antiphon of the Feast of the Immaculate Conception, which is written with the music from the Vesperale.

"Conceptio tua, Dei genitrix Virgo, gaudium



THE HARDMAN CHANTRY.

annuntiavit universo mundo : ex te enim ortus est sol justitiae, Christus Deus noster, qui solvens maledictionem, dedit benedictionem, et confundens mortem, donavit nobis vitam sempiternam."

In the sinister corner there is a small white tablet bearing these words :

"In honour of the ever Blessed and Immaculate Virgin Mary, and in loving memory of John Hardman, August 15th, A.D. 1868."

CHAPTER VII.

THE RELICS OF ST. CHAD.

The Venerable Bede, in his "Ecclesiastical History," supplies us with information on the life of St. Chad or Ceadda. He was born about the year 620, and died in 672. From the great English historian we learn that Chad was educated at the monastery of Lindisfarne; that he was brother of another Saxon Saint, Cedd; that he occupied the see of York, and became Bishop of Mercia, selecting Lichfield as his episcopal city. The reason of his change of diocese from York to Lichfield was that Archbishop Theodore had decided that his episcopal consecration was irregular. This decision of his superior he welcomed with joy—he had never wished to assume the responsibilities of the office, and he willingly resigned the charge. Humility like this was rare enough to impress the Archbishop, and before long Chad was again called out of his retirement to preside over the large Midland diocese which comprised no less than seventeen counties. Zeal,

humility, and piety marked his rule. He visited his vast diocese, entering cottages and hovels to carry the Gospel to his people. These journeys he made on foot, as had been his custom during his three years' episcopate at York.

“On his bare feet, as he did before, about he wended there,

The men, for his humility, the more believing were.”

His devotion was equal to his zeal. He had a small retreat built near a fountain at Lichfield, and when his active labours were over he was wont to retire thither with some of his monks to read and meditate. Simple and charitable, with a conspicuous grace of the holy fear of God, his life made a deep impression on the large tract which he governed. His death was “precious in the sight of God.” St. Bede relates how an angelic company came to warn him of his departure from this world, and how the saint “joyfully beheld the day of his death,” calling his brethren round him and receiving the Holy Eucharist with great devotion. Thus he departed on the 2nd of March, 672, bearing his “many merits of continence, humility, teaching, prayers, voluntary poverty, and other virtues.”

His body was buried at first near St. Mary's Church, but before St. Bede's time it had been transferred to another resting place in the same town of Lichfield—St. Peter's Church. His simple

shrine is thus described by the historian: "The place of burial is a wooden monument, made like a little house, covered, and having an opening in the wall through which those that go thither for devotion usually put their hand and gather some of the dust."

The present Cathedral of Lichfield was the next shrine of the relics. The building of this was a gradual work, lasting through the greater part of the thirteenth and fourteenth centuries.

By 1420 the Cathedral was fully completed, and St. Chad's relics were among its chief treasures. His feast was kept at Lichfield with great solemnity on the 2nd of March. The residentiary canons assisted at the High Mass, and the Cathedral was decorated and festooned for the great festival. The rich shrine escaped the spoiler's hand in the reign of Henry VIII., but as we shall presently see, part of the treasure that it contained was, by a pious theft, passed on to Catholic hands. We hear of their further history in a set of documents copied by Alban Butler, and now preserved at Oscott College.

"A relation of the manner in which six of the larger bones of St. Chad came into my hands: written by Father Turner and Father William Atkins, missionary priests of the Society of Jesus."

"On the 8th of September, 1615, on the feast of the Nativity of the Blessed Virgin, Henry Hodshead, of Woodsetten, near Sedgely, in the

county of Stafford, sent for me to attend him, he being on his deathbed. After having fortified him with the sacraments of the Church, I knelt down and recited the litanies; to which the sick man, not unacquainted with the Latin language, answered with great devotion. When he came to the part where we beg the prayers of the holy confessors, he drew his hands from beneath the bedclothes, and, joining them devoutly on his breast, he broke forth into this exclamation: 'St. Chad, pray for me.' On his repeating this many times, I paused, and asked him why he so frequently begged the prayers of St. Chad. 'St. Chad,' he replied, 'is present on the upper post of the bed; this is a treasure I wish to be guarded with due reverence, and therefore I entrust it to you.' Having said this, and after I had finished the litanies, I desired to see the relics; which Henry's wife placed in my hands, wrapped up in a piece of black buckram. Both Henry and myself thought this the identical cover in which the relics had been wrapped and deposited in a silver reliquary in the Cathedral at Lichfield. I took the venerable bones out of this cover, and placed them, together with the cover separately folded up, in a wooden box nineteen or twenty inches long, six deep, and six wide, and secured with two small locks.

"On my asking in what manner he became possessed of these relics he said: 'When the

Catholic religion was overturned, a certain prebendary named Dudley* (a relation of him who was called Baron Dudley) took the sacred relics from the Cathedral at Lichfield, for the sake of the honour and respect due to them.

“ ‘Two noble ladies of the name of Dudley,† who were his relations, and lived near Russell Hall and the town of Dudley, were then intrusted with them by the dying prebendary.

“ ‘As the ladies were Catholics, and alarmed on account of the penal laws, they wished not to expose themselves to any danger, and as they were near neighbours, and lived in the habit of friendship with us, they gladly intrusted them to me and to my brother William: one portion went to my brother; and this other, in the division that was made of them, fell to my lot. From that period I have preserved them most faithfully up to the present time.’

“ ‘On his death his wife delivered the relics into my hands, and I deposited them, together with the cover in the case, as I said before. Nor

* Arthur Dudley held the prebend of Colwich in Lichfield Cathedral from 1531 to 1577 [Dr. Harwood's Hist. of Lichfield]; and he afterwards obtained a prebend at Worcester Cathedral through the interest of John Dudley, Duke of Northumberland.

† Bridget and Katherine Dudley, the two daughters of Geoffrey Dudley, of Russell Hall (the brother of Arthur the priest). He was the first Dudley who lived there. One of the “supervisors” of his will, dated 1571, was “John Hodgetts” (surely the Hoddsheds mentioned above).

have I any doubt that all these things are true, since for near twenty years I have been well acquainted with the prudence and integrity of this man. In testimony of which I hereto inscribe my name, October 1, 1652.

PETER TURNER.

“Witnesses: Thomas Wilkinson, Richard Vavasour, Francis Cotton, William Atkins.”*

“Father Peter Turner dying May 22nd, 1655, these relics, with the approbation of Mr. Edward Bedingfeld, were deposited with Mr. John Leveson, as he belonged to the district and college of the Blessed Aloysius.†

“The above-mentioned veil or cover, because it was old and not sufficiently decent, was burnt by me, William Atkins. The case in which these relics were deposited was broken open by the soldiers and the poursuivants, and one of the bones, being dashed on the pavement, was broken

* The four additional names were probably inserted as witnesses of the deed. Father Atkins died in prison at Stafford, at the age of eighty, a victim of the Oates plot.

† Edward Bedingfeld was a Jesuit priest of the family of the Bedingfelds of Oxburgh, Norfolk. At this time England was divided by the Jesuit Fathers into about twelve districts, called Colleges or Residences, all under the supervision of a Visitor or Provincial. Formerly Staffordshire was included in the College of St. Aloysius or the Lancashire district, but in 1669-70 the College or Residence of St. Chad was established. Thus we see that the Rector of St. Omer, being Visitor of St. Chad's College in England, finds the box of relics in the house of a Catholic gentleman (Fitzherbert), obtains a portion, and sends it to St. Omer for public veneration.

into pieces, on the feast of St. Andrew in 1658, in the house of Mr. Leveson. These wretches carried off with them a part of the relics.—
WILLIAM ATKINS.

“I, William Atkins, on the 2nd of March, 1664, removed those sacred relics from the case which the soldiers had broken into another case lined with silk.

“The Rev. Father Francis Foster, Provincial of the English Province of the Society of Jesus, diligently inspected the relics of St. Chad on the 1st October, 1664, and said that the privilege of apostolic notary was granted to him; that he approved of the relics; and that he would take care that the relation of Father Turner should be entered in the acts, and laid in the archives.

“I, William Atkins, was present.”

“To this relation is added another of Fr. Richard Strange, Rector of Ghent, dated Dec. 10th, 1670, certifying that he brought out of England into Flanders the year before some of St. Chad's relics.

“Also another of Fr. Anthony Teryll, Rector of Liege, dated September 21st, 1671, attesting that he had obtained the approbation of the relics of St. Chad, and leave to expose them to public veneration in the chapel of the College of Liege, from the Most Rev. and Illustrious D. Earnest, Baron of Sarlet, Vicar-General in spirituals to his Serene Highness.



THE WEST DOOR.

“In another loose paper is a third relation, that of Richard Barton, Rector of St. Omer's, dated Jan. 20th, 1667, at St. Omer's, and bearing witness that, being visitor of the residence of St. Chad, he took out of the box of St. Chad's relics, in the house of a certain Catholic gentleman, a particle of those relics, and gave the same to the Father Director of the English Sodality, to be exposed to public veneration if the Bishop of St. Omer's should think proper.

“These relics were probably then at Black Ladies, a house of Mr. Fitzherbert, not very far from Wolverhampton, where they were under the custody of Fr. Collingwood, superior of that district, and from whence they were conveyed to Swinnerton, two miles from Stone, after Mr. Collingwood's death, this being the residence of Mr. Fitzherbert. The authentic MSS. are kept with the relics at Swinnerton Hall, comitatu Stafford.”

Thus far Alban Butler's account.*

For many years these precious relics were lost sight of. Inquiries were made after them, without any satisfactory information being obtained. The general impression was that they had been removed altogether from Swynnerton, but no one

* There is one slight error in the narrative. Father Collingwood was stationed not at Black Ladies, but at Boscobel, which for a time passed into the hands of the Fitzherberts. The relics would be then not at Black Ladies, but at Boscobel. The former residence never belonged to the Fitzherberts.

could tell whither. The impression probably arose from the circumstance that, about the year 1790, the family of the Fitzherberts left their residence at Swynnerton, and went to Aston Hall (near Stone). Their house was let to a Protestant, the chapel shut up, and the altar furniture, vestments, and appurtenances transferred to their new residence. Father Maher was their last chaplain at Swynnerton, and the transfer of what regarded the religious services was entrusted to his care. This good Jesuit priest died suddenly, under a surgical operation, at Stone, and he was the last Jesuit chaplain to the family.

After some years, the chapel of Swynnerton was re-opened for Catholic services, and the Rev. William Richmond appointed pastor. Application was made to him concerning the relics of St. Chad. He searched for them in vain; no relics or documents could be discovered, nor any trace of the time and place of their removal.

In 1837 the Rev. Benjamin Hulme was appointed missionary at Aston Hall, succeeding a body of Franciscans, who for some time had conducted the mission. On clearing out the chapel in the same year, he accidentally discovered under the altar a large oblong chest. Suspecting what it contained, from its locality, he removed the outer case, and found therein a beautifully decorated casket, entirely enveloped

in rich velvet, with embroidered monograms in silver. The key not being discovered, he removed the lid, and found within a document, part printed and part manuscript, declaring that the relics of four saints had been given to Basil Fitzherbert. These specified relics were contained within the casket, labelled and sealed, and exactly corresponding to the testimonials.

But besides these he found four large bones belonging to one body. They are described as follows:—

- (i.) A femur of the left side, nearly entire.
- (ii. and iii.) The two tibiae, both broken at the lower end, one having the head of the fibula adhering.
- (iv.) A portion of the humerus.

These are reasonably supposed and piously believed to be the relics of St. Chad.

Besides these there were found in the chest :

- (v.) A left femur of a smaller body.
- (vi.) A tibia, evidently recent, probably belonging to a missionary priest or a modern saint.*

Father Hulme was perplexed at the discovery. That the contents of the chest were relics was clear from their being found with other relics, and under the altar of his church. Dr. Kirk, a learned old priest, was at that time at Lichfield.

* From a description in Bishop Wiseman's handwriting, dated June 20th, 1841.

He had taken a great interest in the lost relics of St. Chad, and had long searched for them in vain. When Father Hulme related the details of his discovery, the old priest at once recognised that St. Chad's relics had at last been recovered.

The Cathedral was then on the point of being dedicated. Dr. Walsh and Dr. Wiseman therefore hastened to Aston to investigate the matter. By means of information they obtained—chiefly from some authentic documents left by Alban Butler—they were able to identify the relics as those of St. Chad.

We would willingly give our readers the whole of the evidence that was placed before the Bishops, but no complete record of the investigation seems to have been kept. The "*Relazione*," written in Italian and presented to Pope Gregory XVI., describes the matter as thoroughly proved to their satisfaction: "Having examined the chest with the aid of authentic documents, there remains no doubt whatever that it contains the relics of the Holy Bishop Chad."

Pope Gregory in a Rescript allowed the relics to be exposed for public veneration, and granted a plenary indulgence to the faithful who should devoutly visit the shrine on the day or within the octave of the day of their recovery.

Bishop Wiseman solemnly translated the relics to Oscott. They were exposed in the choir of the College Chapel for veneration, and after being

attested and sealed by the Bishop, were, as we have described, brought to their present resting place over the High Altar of the Cathedral.

They are exposed solemnly during the octave of St. Chad's feast, and also on the Sunday appointed as the Feast of the Dedication.

Thus, on the eve of the consecration of the Cathedral, the bones of the great Bishop and missionary were recovered, and found once more a lasting shrine not unworthy of the apostle of the Midland people.

"Sancta sub æternis altaribus ossa quiescunt."

CHAPTER VIII.

ST. CHAD'S—PRESENT DAY.

This chapter is intended as a sort of epilogue describing the various organisations which find a place in St. Chad's parish. A detailed history of these is not possible here, nor would it be of general interest. As a matter of fact, the undertakings for the organisation of this parish present much the same features as those of other missions. There is the same uneven record of success and failure; some institutions languish and disappear, others languish without disappearing, others again survive, or reproduce themselves under other names.

For the sake of order we will group the institutions of St. Chad's under the heads of (1) The Religious Communities; (2) The Choir; (3) The Confraternities; (4) The Schools.

1.—The Communities.

A history of St. Chad's would be singularly incomplete that did not take account of the work done by the religious communities. Among these, the first place belongs to the *The Sisters of Charity of St. Paul*. They came to St. Chad's parish as long ago as 1853, to take charge of the schools in

succession to the Sisters of Mercy, who removed to Camp Hill and founded there St. Anne's Convent. The original home of St. Chad's Community was 78 and 79 Bath Street. They migrated to their present more commodious premises in Whittall Street in 1865. The usual number of Sisters in residence has been about twelve. The following are the names of the Mother-Superiors :

M. Magdalene Thompson, R.I.P.	-	1853-1869
M. Dominica Lawler	- -	1869-1883
M. Priscilla Ainsworth, R.I.P.	-	1883-1888
M. Angelina Foley, R.I.P.	- -	1888-1889
M. Genevieve Bowen, R.I.P.	-	1890-1897
M. Mary Joseph Kearney.— <i>Ad multos annos.</i>		

The principal work of the Sisters has been the teaching of the girls' and infants' schools. In that they have secured magnificent success, and many thousands of pupils owe them a debt of gratitude. But they have never confined their efforts merely to the schools. Every parochial undertaking has received the blessing of their prayers and the assistance of their good works. They visit the people in their homes; they look up the careless; they instruct the ignorant; and a steady stream of converts, through their zeal, constantly flows into the Church. Above all, they have made the care of young girls their own special charge. The holy influence obtained over their pupils in school is perpetuated by the two

societies of St. Joseph and the Children of Mary, for younger and older girls respectively. In connection with these the name of Mother Dominica Lawler will be long remembered for her wonderful tact and zeal in drawing together the young people of the parish.

Last year the Sisters celebrated, in a very quiet way, the golden jubilee of their coming to St. Chad's. The scheme for restoring the Cathedral and other circumstances rendered it difficult to give a more imposing character to this anniversary. But we are safe in surmising that if a public celebration had been possible, the past and present clergy of St. Chad's, the past and present Children of Mary, and the thousands of their former pupils in and around the city, would have combined to mark the event as it deserved. We trust that an early opportunity may yet be found for expressing the admiration and affection that these good Sisters have inspired in all who have been brought into touch with them.

A very important work has been more recently undertaken by this community, viz., the superintendence of a pupil teachers' centre.

This centre, which has been in existence for many years, was re-organised October, 1901, under the personal supervision of H.M.I. Dr. Airy. Although limited resources forbade heavy charges, every care was taken to provide all that was deemed necessary for the reasonable



F. W. CANON KEATING, D.D.

(The present Administrator.)

comfort and effective tuition of the pupils. The building was not originally designed for the purpose. It was taken on a short lease, as it was always an ambition to secure something better, as soon as circumstances justified the risk.

Of the sixty-eight students attending the classes forty are resident, the remaining twenty-eight living at their homes in Birmingham.

Highly laudatory reports have been forwarded by the Board of Education each year. In May, 1903, the centre was expressly recognised as fulfilling the conditions required by Regulation 3. (3) and Regulation 4 of the Order in Council.

Up to 31st March, 1903, the College was financed and managed by a Board representing thirteen Catholic schools in Birmingham and the suburbs; but, under the provision of the Education Act of 1902, the control of the classes became part of the work of the new Education Committee, and in April, 1903, the Committee decided to subsidise the classes to the extent of the payment of the teachers' salaries.

As in future the supply of pupil teachers is expected to come mainly from the secondary schools, a committee is in course of formation to consider the provision of a site and building for a combined centre and secondary school.

The Sisters of St. Vincent de Paul (Sœurs de Charité) were introduced into Birmingham by the Catholic Girls' Aid Society in 1895. A

house was chosen near the Cathedral, which they have occupied since. This is the centre of a number of undertakings for the benefit of the city and surroundings. There is a night refuge connected with it, in which shelter and food are given to girls who find themselves at night without friends or home. In 1896 a laundry was added to provide domestic occupation and train girls for service. There are at present between twenty and thirty girls engaged there in laundry work.

The Sisters have established also an agency and registry office for Catholic servants, and board and lodge servants out of employment at a small charge. The Sister Superior is empowered by the Commissioners of His Majesty's Prisons to visit girls in the lock-up and prison, and to take charge of those who are handed over by the magistrates for protection. Moreover, there are two Sisters appointed to visit the sick and poor in the Missions of St. Chad's, St. Joseph's, St. Patrick's, and the Oratory. A "Mothers' Guild" for married women is under their charge.

2.—The Choir.

The recent legislation of Our Holy Father Pope Pius X. lends at this time a special interest in the efforts which were made at St. Chad's towards the formation of its choir. The "Motu Proprio" of the Pope in its general drift

and most of its details will be found singularly to coincide with the regulations for the direction of St. Chad's choir, which were drawn up fifty years ago. The papal document fully justifies the correctness of the liturgical sense of its founders, and the wisdom of the ecclesiastical authority which in every way encouraged them to cut themselves adrift from the musical traditions of their day, and embark on an enterprise which now receives the highest sanction.

As St. Chad's Choir is the oldest endowed choir of its kind in the country, it will be appropriate to give a somewhat detailed account of its beginnings.

As we have described, the music sung at the consecration of the Cathedral was Gregorian, while at the opening the main part of the liturgical song was taken from a mass by Haydn. For the first few years the "florid" style held the field. The choir and organ were at the west end, and the chief masses in use were Mozart's Nos. 1, 2 and 7; Haydn's Nos. 1, 7, 13; Hummel in B flat; works by Cape and Ricci; and only one or two of Palestrina's masses. From the beginning the singers were men and boys; female voices have never been employed at the liturgical services of the Cathedral.

This state of things was destined to have but a brief existence—it came to an end in 1854.

There was then a strong feeling that a more severe style of music would be far more appropriate to the dignity of ceremonial with which Bishop Wiseman had stamped the services of the Cathedral. Three persons stand out as leaders in the movement—Bishop Ullathorne, who had a monk's love of the austere Gregorian plain song ; John Hardman, an ardent musician, who was appointed choirmaster by the Bishop ; and the Rev. H. Formby, a priest on the Cathedral staff, who did the important work of training the singers and agitating with the authorities for a reform of musical usage. As a result, the alterations of the Cathedral, which were completed by the Easter Sunday of 1854, included the removal of the screen forward from the chancel arch to allow of space for a surpliced choir at the east end ; the organ was placed near the chancel ; and the Gregorian chant came into ordinary use. Within the next two years the plan developed somewhat. The Gregorian chant was considered to be too austere for exclusive use, and modifications were gradually made in the scheme. Dr. Moore, before his death, had been consulted by Mr. Hardman, and together they had drawn up a code of rules for the regulation of the Cathedral choir. Mr. Hardman then conceived the generous plan of endowing the choir to the extent of £1,000. He intimated to Bishop Ullathorne the drift of his intentions, and received in reply the following letter :—

BISHOP'S HOUSE,

September 14th, 1856.

Dear Mr. Hardman,

The general plan which you have laid before me for the regulation of the choir of St. Chad's has my entire approval. A few modifications or additional provisions may be found desirable in minor details, but the tenor of these you already understand. What I wish to say is that I approve of the principles of the plan, which are embodied in the draft you have, with the assistance of the late Dr. Moore, put together. These are, that the choir shall be under the direction of a choir-master, who shall be chief cantor, appointed and subject to removal by the Bishop; whose duty it shall be to see that the music of the Roman Graduale and Vesperale shall be strictly and solemnly performed, and to determine what other occasional pieces may be performed, to what extent these or any portion of the music shall be sung in harmony, and that of the interest of an endowment of £1,000 which you propose to make, he shall receive £8 per annum.

Judicious rules are laid down for appointing and removing members, all of whom are to be good Catholics who are in the edifying fulfilment of their religious duties; also for the appointment of punctators for fines in case of neglect and non-attendance for their disposal. It is, of course, understood that whilst the choir is to be guided by these principles and by these rules, as they may be finally completed and receive episcopal approbation, yet the choir, equally with all who do serve in the Cathedral, is subject to the control of the senior priest, who, as representative of the Bishop and Vicar of the Cathedral has the general responsibility of its

management entrusted to him. And to whom can the office of choir-master be so fitly given as to yourself, who have formed that choir, and been its support and even its animating spirit? I therefore request you to have the goodness to confer one service more by accepting the office of being its first regularly-constituted choir-master.

And with great respect and affection,

I remain, dear Mr. Hardman,

Your obliged and devoted servant,

+ W. B. ULLATHORNE.

Matters having proceeded thus far, it remained only to revise the rules and receive full approbation for them. At this stage, assistance was rendered by one whose name deserves to be remembered in connection with St. Chad's choir, since he finally drew up the regulations which have been in force since he framed them. This was Mr. John Lambert, of Salisbury, afterwards Sir John Lambert, K.C.B. Mr. Lambert had a distinguished career as a lawyer and politician; and music, especially the music of the ritual, was his favourite recreation. Mr. Gillow, in his "Biographical Dictionary of English Catholics," gives a considerable list of books which he wrote on points connected with plain chant. Some of these were composed with the collaboration of Father Formby, of St. Chad's, who has already been mentioned as one of the leading spirits in the formation of the choir. The rules, in their final shape, are as follows:—

Rules as to the Music of St. Chad's Cathedral Church.

The intention of the founder of the endowment for the support of the Cathedral Church of St. Chad being the promotion and cultivation of the Gregorian Chant, in accordance with the legislation of the Church and the expressed wish of the Holy See, he offers his endowment on the following conditions:—

1. That the Proper of the Mass, including the Proses, the Proper of the Requiem Mass, with the Kyrie, Sanctus, and Agnus Dei of the same, and also the Asperges, Vidi Aquam, Credo, Te Deum, and Tantum Ergo, shall always be sung in the Gregorian Chant according to the Roman Graduale and Antiphonarium.

2. That on Septuagesima, Sexagesima, and Quinquagesima Sundays, and in Lent and Advent, except on the occurrence of a greater festival, the whole of the Ordinary of the Mass shall also be sung in the same solemn chant.

3. That the Kyrie, Gloria, and Agnus Dei, except during the seasons of Lent and Advent and the Sundays before mentioned, may, at the discretion of the choir-master, be sung in harmonised music in the strict ecclesiastical style of Palestrina, or the purely vocal school of the grave and severe kind, which admits of the accompaniment of the organ only, but nevertheless requires no such accompaniment, and is complete without it.

4. That the whole of the Vespers and Compline, including the Antiphons of the Blessed Virgin Mary, shall always be sung in the Gregorian Chant, according to the Roman Vesperale.

5. That the additional pieces of music used either after the proper Offertory of the day has been sung, after the Elevation, at the Benediction of the Blessed

Sacrament, or at any other of the ritual services, may be in harmonised music of the style described in Article 3, but in no other.

6. That the Gregorian Chant, whenever used, shall be invariably sung in unison, except that the Psalm tones for the Gloria Patri at the Introit, and for the whole Benedictus and Miserere in Lent and Holy Week, at the Responses at Mass, and the Responses of the Turba to the Passion on Palm Sunday and Good Friday, the Ave Verum, and the Adoro Te Devote, which have always hitherto been sung in parts at St. Chad's, may, at the discretion of the choir-master, still be continued to be so sung.*

The interest on the £1,000 amounted at that time to £50 a year, and this was paid annually by Mr. Hardman. He intended to make the sum into a permanent endowment, but, as there seemed to be some hesitation whether this style of music would remain in possession or not, he did not do so.

His son, the late J. B. Hardman, K.S.G., continued to pay the annual amount after his father's death. In 1900, seeing that the tradition of Church music was thoroughly established, he fulfilled the pious wish of his father, and made over the £1,000, adding £500 to it to form a choir endowment.

The condition on which the interest of the money is to be applied to the purpose is that the

* The trust deeds of November, 1900, admit also of the harmonising of the alternate verses of the Vesper Hymns, and of the Gloria Patri in the Vesper Psalms (Rule 3 being observed also in this case).



THE BISHOP'S THRONE.

trustees remain satisfied that the choir renders in a fitting manner the kind of music mentioned in the deeds. In case the trustees judge that the choir is inefficient, they have the discretion of suspending the subsidy allotted to it. In the event of the character of the music of the Liturgy undergoing essential change, the trustees are to transfer the endowment forthwith to another (specified) charitable purpose.

The organ used in the Cathedral was built about the time the Church was opened. It was moved from the west end to its present site over the Sacristy when the chancel choir was established. Many improvements have lately been added to it, under the direction of Mr. Albert Iles, of Birmingham. Originally a "G" organ, it has been altered to a "C" organ, the old "tracker action" has been superseded by tubular pneumatic action, new keyboards and stops have been added, and the whole instrument thoroughly overhauled and cleaned.

The principal event of the choir's history was the celebration of its half-jubilee on December 9th, 1879. On that occasion the present Bishop, who had recently been consecrated, sang Pontifical High Mass for the first time in the Cathedral. Bishop Ullathorne on that occasion preached a sermon on Liturgical music, which became widely popular as a pamphlet.*

* Church Music : By Bishop Ullathorne. London : Burns and Oates (1880).

After Mass, a dinner was held in the Great Western Hotel. A company of sixty-two attended, including past members of the choir. Bishop Ullathorne proposed the one toast of the occasion, "The Continued Prosperity of St. Chad's Choir," to which Father Boulton, the choir-master, responded. A *conversazione* was held in the evening, at which were exhibited ancient and modern editions of the Gregorian Chant. During the evening a selection of pieces was rendered by the members of the choir, the intervals being filled up with classical pieces rendered by a quintette of stringed instruments.

The sentiments the Bishop expressed on that occasion will be remembered by those who were present then, and are now looking forward to the jubilee of the choir, which is to be celebrated this year. "It has always been my desire," said the Bishop, "as becomes the Episcopal office, that this Cathedral should be a school to the diocese of what is best, according to the spirit and law of the Church, in parochial administration, in rubrical law, and in ecclesiastical song; and such, I believe, it is generally recognised to be throughout the diocese."

3.—The Confraternities.

THE VINCENTIAN BROTHERS.

Every Sunday after the High Mass there is a meeting in the Conference Room of the Society

of St. Vincent de Paul. The society is formed of laymen, who undertake charitable work among the poor of the parish. By means of this brotherhood cases of poverty are investigated. Relief is given chiefly in the form of tickets for bread or grocery, clothing, dispensary tickets, and (in rare cases) money. This is a class of work which, in a parish like that of St. Chad's, is capable of almost indefinite expansion. Many more members of the congregation might reasonably be expected to join, in order to make the methods of dealing with the great burden of poverty more adequate.

The Confraternity was erected in 1865, by Archbishop Ullathorne, and has throughout its career done invaluable service.

THE ALTAR SOCIETY.

The architect of the Cathedral, in one of his articles in the *Dublin Review*, paid a tribute to the taste and proficiency of the ladies who embroidered the vestments and needlework for the use of the Sanctuary. The ladies to whom he refers were at the time united in a guild "for the support and decoration of the altar." In 1843 this society was merged into the Confraternity of the Living Rosary, which was made to include also men and children. In 1867 the administrator, the Rev. T. Longman, revived the Altar Society as a separate institution; officers

were appointed, and a monthly meeting was provided for in which the business of the society was to be discussed. After fourteen years, the society became identified with the "Confraternity of the Most Holy Sacrament," thereby gaining for itself episcopal sanction, and also the spiritual benefits attached to the Confraternity. It has been in existence in this form since that time. The society has enriched the Church with many valuable gifts, besides personally attending to the adornment of the Sanctuary. The ladies of the Altar Society have done great service in making and repairing the altar linen and vestments, and the cleanliness and neatness of the Sanctuary owes much to their painstaking interest.

THE MEN'S SODALITY.

The Men's Sodality, a branch of the Confraternity of the Blessed Sacrament, was founded on Passion Sunday, 1901, at the close of a mission given throughout the city. The need of uniting the men in a society had been long recognised, as in spite of their large numbers they had very little social intercourse and no common Catholic life.

The object is devotional; monthly frequentation of the Sacraments and attendance at the special week-evening service whenever possible are obligatory. Social meetings are held often, but they are kept strictly subsidiary to the main

object. The Sodality is governed by a council elected by the members, under the direction of the Administrator of the Cathedral. On the Sundays within the Octaves of Corpus Christi and the Immaculate Conception, during the Exposition of the Blessed Sacrament, the members have the privilege of watching in the Sanctuary and taking part in the procession. All contributions towards the expenses are entirely voluntary. At the death of a member the Rosary is publicly said for the repose of his soul at the next weekly meeting, and, on the first general communion day after, the Holy Sacrifice of the Mass is offered for the same intention.

The membership has gradually risen from 52 to 120. Latterly some of the members of this association have been co-operating with the clergy in superintending the boys' club.

ASSOCIATION OF THE "CHILDREN OF MARY."

The society of the "Children of Mary" has had a place among the confraternities of the Cathedral since 1861. Its objects are to unite the young women over sixteen years of age to honour the Blessed Virgin, their patron, by a frequent use of the sacraments, by mutual good example, and by prayer. The association meets on Sunday mornings after the 9.30 mass, and on Thursday evenings after Compline. Its members walk in the monthly procession in honour of the Blessed Virgin.

For the last few years members of this society have taken the chief part in the charitable work of collecting the weekly subscriptions in aid of St. Chad's elementary schools.

An association, under the patronage of St. Joseph, meeting every Wednesday evening, and also after the children's Mass on Sunday, enrolls girls who have left school, and retains them until they are old enough to join the "Society of the Children of Mary."

CONFRATERNITY OF THE SACRED HEART.

The Confraternity of the Sacred Heart was established in the Cathedral on the 12th December, 1873, by Bishop Ullathorne; and Canon Longman was appointed chaplain, with power to enrol members. The members met on the first Friday of each month for devotions, followed by a short sermon and Benediction of the Blessed Sacrament. Three hundred and forty-five members were enrolled.

In 1888 this confraternity was merged in the Apostleship of Prayer, which was canonically erected on July 6th. Canon Greaney, as Administrator, became the local director, and Dr. Parkinson the local sub-director. At first there were some seventeen promoters, most of whom have since died. Their places have been filled by others, and there are now twenty-three promoters, fifteen of whom have received their



BISHOP'S HOUSE.

promoters' diplomas. The first Friday meeting is still continued, while the promoters meet a few days before it to give in the names of fresh members, and discuss any business which concerns the "Apostleship." The number of names now upon the list of members is 1,425, to which must be added 171 school children, who were enrolled in the "Apostleship of Study," a branch of the "Apostleship of Prayer." *St. Chad's Messenger* is connected with this confraternity, and must therefore be mentioned here. It is the ordinary "Messenger of the Sacred Heart" with local news added, thus becoming a parish magazine. This was begun in February, 1902, at which date 228 copies were sold each month. Now the circulation stands at 360 copies.

4.—The Schools.

Birmingham Catholics have, like others, borne a great burden for the sake of educating their children in the Faith; and the information which has reached us—while it is by no means complete—is sufficient to prove what an uphill task Catholic elementary education has been in this city. As early as 1823 a Catholic school was opened for seventy-three children, and this served for its purpose until the building of the Cathedral. Then it was demolished, and the present "St. Chad's Boys' School" took its place. The cost of this was something more than £1,000.

When Bishop Ullathorne received the charge of the central district one of his many anxieties was for the welfare of Catholic education. In the March of 1849 he appointed a committee of thirty members, lay and clerical, which was empowered to collect and disburse money devoted to educational objects. This association was called "The Birmingham Catholic Poor School Committee." These gentlemen had under their charge six sets of schools: St. Chad's, St. Peter's, St. Nicholas' (situated in Park Street, and belonging to St. Chad's until a separate mission was founded there), St. Patrick's, St. Philip's, and St. Mary's. Some 1,000 children were under instruction. The annual reports show how hard the task of providing for the schools was. They had an annual deficit on working expenses, and building debts on some of the schools. The Catholic Reunion was inaugurated in 1855 to assist them, and a bazaar was held in 1865, following a suggestion of the Bishop. It realised £1,290.

When the work expanded, each school was left to its own devices and raised funds by its own methods; while the Government became more liberal in the help awarded to schools, it grew more exacting in respect to the accommodation and buildings. It was found necessary in 1871 to open a girls' school and an infants' school in Bath Street, at a cost of nearly £2,000; and in

1883 a large school was built to contain 700 children—girls and infants. The total expense involved in this venture was £6,448. This included the purchase of the land and the building of two sacristies. A debt still remains on the schools, which is gradually being cleared off. In 1900 a weekly house-to-house collection was decided on as the best means of securing a regular and continual effort to decrease the debt of £5,100 which then remained. The collection has been made Sunday after Sunday from that time, in every kind of weather, by a most devoted body of collectors, chiefly chosen from the Confraternity of the "Children of Mary." Two generous donations of £500 each have been received during the progress of this effort to decrease the debt. Last year's statement shows the results of the collection since its inception.

"The original debt was £5,100. £2,600 has been paid off; a sum of £355 7s. 1d. is on deposit at the Metropolitan Bank towards the £2,500 still required to free the schools from debt."

The High Mass is offered each Sunday for all those who collect or contribute to this good cause.

The head master of the Boys' School is Mr. H. E. Ritchie, who was appointed as long ago as 1872. In 1902, when he had completed 30 years of service, a number of Old Boys arranged a musical evening in his honour, and invited his

acceptance of an address and a handsome marble timepiece as an acknowledgment of his unflagging zeal, and as an expression of the attachment of those whom he had educated.

The head mistress of the Girls' School is Sister M. Thérèse, whose connection with St. Chad's reaches back even further than Mr. Ritchie's. After a break of some years she resumed her post as head mistress in 1894, to teach the children of many who had themselves been her pupils in former days.

The head mistress of the Infants' School is Sister Genevieve, who received her own training as pupil teacher in St. Chad's Schools.

The total number of scholars on the books in the various departments averages from 1,300 to 1,400.



EXAMPLES OF METAL-WORK AND
EMBROIDERY.

Appendix.

I.

List of Bishops, Canons, Clergy, Officials, Ordinations, Societies, &c.

BISHOPS.

The Right Rev. Thomas Walsh	-	-	-	-	1825
The Right Rev. Nicholas Wiseman	-	-	-	-	1840
The Right Rev. William B. Ullathorne, O.S.B.	-	-	-	-	1846
The Right Rev. Edward Hsley	-	-	-	-	1879

PROVOSTS.

Right Reverend Henry Monsignor Weedall, D.D.	-	-	-	-	1852
Very Reverend Rodolphus Bagnall	-	-	-	-	1860
Very Reverend James Spencer Northcote, D.D.	-	-	-	-	1885

CANONS.

Very Rev. George Morgan, D.D.	-	-	-	-	1852
Very Rev. Edward G. Huddleston	-	-	-	-	1852
Very Rev. Rodolphus Bagnall	-	-	-	-	1852
Very Rev. Henry Richmond	-	-	-	-	1852
Very Rev. James Jeffries	-	-	-	-	1852
Very Rev. John K. Dunne	-	-	-	-	1852
Very Rev. James F. Jones	-	-	-	-	1852

Very Rev. John Moore, D.D.	-	-	-	-	1852
Very Rev. George Jeffries	-	-	-	-	1852
Very Rev. Thomas Flanagan	-	-	-	-	1852
Very Rev. Edgar E. Estcourt	-	-	-	-	1856
Very Rev. James S. Northcote, D.D.	-	-	-	-	1860
Very Rev. William Tandy, D.D.	-	-	-	-	1860
Very Rev. James Moore	-	-	-	-	1862
Very Rev. Michael O'Sullivan	-	-	-	-	1865
Very Rev. Bernard Ivers	-	-	-	-	1867
Very Rev. Edmund Knight	-	-	-	-	1872
Very Rev. Thomas Longman	-	-	-	-	1873
Very Rev. Edward Ilsley	-	-	-	-	1876
Very Rev. James O'Hanlon, D.D.	-	-	-	-	1879
Very Rev. John A. Hawksford, D.D.	-	-	-	-	1880
Very Rev. Henry B. Davies	-	-	-	-	1880
Very Rev. Stuart E. Bathurst	-	-	-	-	1880
Very Rev. Joseph H. Souter	-	-	-	-	1881
Very Rev. Edward C. Acton, D.D.	-	-	-	-	1884
Very Rev. James McCave, D.D.	-	-	-	-	1884
Very Rev. Thomas Duckett	-	-	-	-	1887
Very Rev. William J. Greaney	-	-	-	-	1892
Very Rev. George Duckett	-	-	-	-	1893
Very Rev. Edward Fenn	-	-	-	-	1898
Very Rev. Francis Hopkins	-	-	-	-	1899
Very Rev. John McIntyre, D.D.	-	-	-	-	1900
Very Rev. Frederick W. Keating, D.D.	-	-	-	-	1900

ADMINISTRATORS.

Very Rev. Dr. Moore	-	-	-	-	1840
Very Rev. Dr. Weedall	-	-	-	-	1848
Very Rev. Canon Jeffries	-	-	-	-	1849
Very Rev. Canon O'Sullivan	-	-	-	-	1866
Very Rev. Canon Longman	-	-	-	-	1867
Very Rev. Canon Greaney	-	-	-	-	1880
Very Rev. Canon Keating, D.D.	-	-	-	-	1898

RESIDENT PRIESTS.

Rev. Edward Peach	-	-	-	-	-	1828
Rev. Ignatius Collingridge	-	.	-	-	-	1833
Rev. Joseph Abbot	-	-	-	-	-	1835
Rev. John Moore, D.D.	-	-	-	-	-	1840
Rev. Thomas Tempest	-	-	-	-	-	1840
Rev. Thomas Leith	-	-	-	-	-	1842
Rev. Bernard Ivers	-	-	-	-	-	1843
Rev. William Molloy	-	-	-	-	-	1843
Rev. Henry Weedall, D.D.	-	-	-	-	-	1848
Rev. Cornelius O'Neill	-	-	-	:	-	1849
Rev. Henry Davey	-	-	-	-	-	1849
Rev. James I. Bond	-	-	-	-	-	1849
Rev. Edgar E. Estcourt	-	-	-	-	-	1850
Rev. William G. Penny	-	-	-	-	-	1851
Rev. Michael O'Sullivan	-	-	-	-	-	1851
Rev. Henry Formby	-	-	-	-	-	1851
Rev. Louis Groom	-	-	-	-	-	1854
Rev. William Grosvenor	-	-	-	-	-	1855
Rev. Joseph H. Souter	-	-	-	-	-	1856
Rev. Christopher Duggett	-	-	-	-	-	1857
Rev. Joseph Anderson	-	-	-	-	-	1858
Rev. John Wyse	-	-	-	-	-	1859
Rev. Thomas Flanagan	-	-	-	-	-	1860
Rev. John J. McGahren	-	-	-	-	-	1860
Rev. Charles Hipwood	-	-	-	-	-	1861
Rev. William Hilton	-	-	-	-	-	1861
Rev. John FitzGerald	-	-	-	-	-	1863
Rev. James McCave, D.D.	-	-	-	-	-	1864
Rev. James Trenor	-	-	-	-	-	1864
Rev. Walter Martin	-	-	-	-	-	1865
Rev. Louis Torond	-	-	-	-	-	1867
Rev. Thomas Longman	-	-	-	-	-	1867
Rev. James O'Hanlon	-	-	-	-	-	1867
Rev. John A. Hawksford	-	-	-	-	-	1868

Rev. Hugh McCarten	-	-	-	-	-	1868
Rev. Edward Fenn	-	-	-	-	-	1868
Rev. George Williams	-	-	-	-	-	1869
Rev. Charles Meynell, D.D.	-	-	-	-	-	1870
Rev. John Ullathorne	-	-	-	-	-	1872
Rev. Patrick Morrissey	-	-	-	-	-	1873
Rev. Charles H. Kennard	-	-	-	-	-	1873
Rev. Stephen Johnson	-	-	-	-	-	1873
Rev. Frederick W. Boulton	-	-	-	-	-	1874
Rev. Joseph Parker	-	-	-	-	-	1875
Rev. Thomas Dickenson	-	-	-	-	-	1876
Rev. James Rigby	-	-	-	-	-	1877
Rev. Arthur L. Chattaway	-	-	-	-	-	1877
Rev. Joseph Robinson	-	-	-	-	-	1879
Rev. William J. Greaney	-	-	-	-	-	1880
Rev. Edward C. Delaney	-	-	-	-	-	1882
Rev. Edward Moore, D.D.	-	-	-	-	-	1882
Rev. Michael Godfrey	-	-	-	-	-	1883—1892
Rev. William Sutherland	-	-	-	-	-	1884
Rev. Clement Gottwaltz	-	-	-	-	-	1886
Rev. Henry Parkinson, D.D.	-	-	-	-	-	1888
Rev. George Bunce	-	-	-	-	-	1888
Rev. John McIntyre, D.D.	-	-	-	-	-	1888
Rev. Michael F. Glancey	-	-	-	-	-	1888
Rev. Joseph Hymers	-	-	-	-	-	1889
Rev. Terence Fitzpatrick	-	-	-	-	-	1890
Rev. Abraham Bromley Crane	-	-	-	-	-	1891
Rev. Lawrence Henry	-	-	-	-	-	1891
Rev. John O'Toole	-	-	-	-	-	1892
Rev. John F. Piris	-	-	-	-	-	1894
Rev. George Brabazon	-	-	-	-	-	1894
Rev. George Mesher	-	-	-	-	-	1894
Rev. John A. Gibbons	-	-	-	-	-	1896
Rev. William Bernard O'Dowd	-	-	-	-	-	1898
Rev. Frederick W. Keating, D.D.	-	-	-	-	-	1898

Rev. Michael Hamlin	-	-	-	-	-	1898
Rev. Francis de Capitan	-	-	-	-	-	1903

CHOIR MASTERS.

John Hardman.	Rev. Frederick W. Boulton.
Rev. Joseph H. Souter.	Rev. William Sutherland.
Rev. James Trenor.	Rev. Henry Parkinson, D.D.
Rev. Walter Martin.	Rev. Joseph Hymers.
Rev. John Hawksford.	Very Rev. Canon Greaney.
Rev. Hugh McCarten.	John B. Hardman.
Rev. Louis Torond.	Rev. M. Hamlin.
Rev. James Rigby.	Very Rev. Canon Keating, D.D.

ORGANISTS.

Johann B. Benz.	Edmund Spivey.
Johann B. Leipold.	James Rabnett.
Wilhelm Meyer Lutz.	

CHURCHWARDENS.

Joseph Parke.	James A. Williams.
John W. Fowler.	George Wareing
James Powell.	Henry Wynn
Hugh I. McCarten.	Joseph Buggins.
Daniel Kelly.	Thomas V. Swift.
John B. Hardman.	Gerald J. Hardman.

SACRISTANS.

Thomas Earley	-	1841	George Hawkes	-	1846
Thomas King	-	1843	Edwin Johnson	-	1847
*Thomas Burton	-	1844	*Joshua Dixon	-	1847
William Wheelwright	1844		Thomas Joyce	-	1848
George Moore	-	1845	John Salt	-	1848

* These two were formerly Anglican clergymen, and Mr. Dixon afterwards became a priest.

William Stafford	-	1848	Samuel Ball	-	-	1887
Richard Darby	-	1848	Walter Gossage	-	-	1897
Henry Jeffries	-	1866	Samuel Ball	-	-	1898
Nathaniel Larwood	-	1868	Clement Brooks	-	-	1903
Michael Edwards	-	1884	Walter Gossage	-	-	1904
Louis Reyniers	-	1886				

EPISCOPAL CONSECRATIONS.

The Right Rev. Robert W. Willson, Bishop of Hobart Town	-	-	-	-	-	1842
The Right Rev. Edward Ilsley, Bishop of Fesse, 1879 ; translated to Birmingham Feb. 17th	-	-	-	-	-	1888

ORDINATIONS.

Rev. Thomas Leith	-	-	-	-	-	1842
Rev. Joseph Kelly	-	-	-	-	-	1849
Rev. Charles Bowen	-	-	-	-	-	1856
Rev. Clement Harris	-	-	-	-	-	1860
Rev. Edward Ilsley	-	-	-	-	-	1861
Rev. James O'Hanlon	-	-	-	-	-	1865
Rev. Stephen Johnson	-	-	-	-	-	1865
Rev. William Stoker	-	-	-	-	-	1871
Rev. Charles McCabe	-	-	-	-	-	1871
Rev. Patrick Fogarty	-	-	-	-	-	1871
Rev. A. Bromley Crane	-	-	-	-	-	1874
Rev. Alfred Hall	-	-	-	-	-	1877
Rev. Robert Pate	-	-	-	-	-	1881
Rev. Michael Dolan	-	-	-	-	-	1881
Rev. Edward Delaney	-	-	-	-	-	1881
Rev. John Hopwood	-	-	-	-	-	1882
Rev. Arthur Villiers	-	-	-	-	-	1882
Rev. James Fitzpatrick	-	-	-	-	-	1883
Rev. James O'Hanlon	-	-	-	-	-	1883
Rev. John N. Bacchus	-	-	-	-	-	1883
Rev. Silvester Schlecht, O.S.B.	-	-	-	-	-	1883

Rev. Francis McCarrick	-	-	-	-	-	1884
Rev. Aristide Bollaert	-	-	-	-	-	1884
Rev. Cornelius Klomp	-	-	-	-	-	1885
Rev. Nathaniel Higginson	-	-	-	-	-	1885
Rev. James Darmody	-	-	-	-	-	1885
Rev. Clement Gottwaltz	-	-	-	-	-	1886
Rev. Fr. Thomas de Dol	-	-	-	-	-	1886
Rev. Joseph Lillis	-	-	-	-	-	1886
Rev. Frederick Palmer	-	-	-	-	-	1886
Rev. Walter Hand	-	-	-	-	-	1887
Rev. Fr. Boniface Hermann	-	-	-	-	-	1889
Rev. Jonathan Thompson	-	-	-	-	-	1889
Rev. Walter Höfler	-	-	-	-	-	1893
Rev. George Price	-	-	-	-	-	1893
Rev. Augustine Emery	-	-	-	-	-	1898
Rev. Wenceslaus Memnagh	-	-	-	-	-	1900
Rev. Thomas Williams	-	-	-	-	-	1900

LIST OF SOCIETIES AT ST. CHAD'S.

The Society of St. Vincent of Paul	-	-	-	1843—1848
The Confraternity of the Living Rosary	-	-	-	1843
The Arch-Confraternity of the Immaculate Heart of Mary	-	-	-	1846
The Confraternity of Christian Doctrine	-	-	-	1856—1858
The Society of the Children of Mary	-	-	-	1861
The Society of St. Vincent of Paul	-	-	-	1865
The Confraternity of the Holy Rosary	-	-	-	1867
The Arch-Confraternity of the Holy Family	-	-	-	1870
The Confraternity of the Sacred Heart of Jesus	-	-	-	1873
The Society of the League of the Cross	-	-	-	1877
*The Confraternity of the Blessed Sacrament	-	-	-	1882
The Apostleship of Prayer	-	-	-	1888
The Confraternity of Our Lady of Compassion	-	-	-	1898

* In 1900 a section of this confraternity was organised for the men, and is now popularly known as the "Men's Sodality."

LIST OF INDULGENCES GRANTED TO ST. CHAD'S.

1. An Indulgence of sixty days may be gained by praying in this Cathedral Church on the third Sunday of June, the Feast of its Dedication.
2. An Indulgence of three hundred days may be gained by praying before the statue of the Blessed Virgin.
3. A Plenary Indulgence may be gained on any day of the year, on the usual conditions, and by praying for the Propagation of the Faith.
4. A Plenary Indulgence may be gained on the usual conditions, and by visiting the Relics of St. Chad on the Anniversary of their Recovery, or on any day within the Octave.
5. The Dominican Indulgence, "Toties Quoties," may be gained in this Cathedral Church on Rosary Sunday.
6. St. Chad's being a Cathedral Church, the High Altar is a "Privileged Altar."
7. An Indulgence of forty days may be gained once a day by reciting the Act of Reparation approved by the Bishop before the statue of the Sacred Heart in the Cathedral.

LIST OF BENEFACTORS,

for whom Masses are annually said in the Cathedral.

Thomas Attwood	-	24	John Tarleton	-	4
John Brown	-	12	John Canon Moore	-	2
William Collins	-	6	Anne Hawkes	-	1
Edward Kempson	-	3	John Hardman (1867)	-	6
Jane Wheble	-	4	Elizabeth Poncia	-	4
Charles Blundell	-	1	Peter Baker	-	3
John Hardman (1844)	-	6	Bernard Canon Ivers	-	2
Richard Overs	-	3	Eliza Fletcher	-	25
John, 16th Earl of Shrewsbury	-	7			
Bertram, 17th Earl of Shrewsbury	-	7			

Masses said at St. Chad's Cathedral

Lucy Brown. 18th February and 13th December.
Winefred Brown. 24th February and 3rd November.
Henry Charles Fulford. 18th of every month.
Very Rev. William Greaney. 7th July.
John B. Hardman. 5th May.
John T. and Mary Hardman. 2nd July.
Agneta Aurelia Hardman. 18th September.
Katherine Hodgkinson. 25th November.
Daniel and Mary Kelly. 24th June.
Phoebe Leipold and Family. 8th September.
Very Rev. Thomas Longman. 3rd February.
Anne Moore McCarten. 26th April.
Hugh James McCarten. 23rd October.
Very Rev. James McCave. 13th September.
Very Rev. Michael O'Sullivan. 12th January.
The Roman Catholic Friendly Society. 3rd Monday in May.
Sarah Tarleton. 20th April.
His Grace Archbishop Ullathorne. 21st March.
John Henry and Jane Wheatley. 22nd January.

II.

Obituary of those Buried in the Crypt.

ST. PETER'S CHAPEL.

Rev. Edward Peach	-	-	-	-	-	-	1839
Rev. Charles McDonnell	-	-	-	-	-	-	1843
Rev. Joseph Carpue	-	-	-	-	-	-	1848
Rev. Clement Jeffries	-	-	-	-	-	-	1848
Rt. Rev. Thomas Walsh	-	-	-	-	-	-	1849
Very Rev. John Canon Moore, D.D.	-	-	-	-	-	-	1856
Very Rev. Thomas Canon Flanagan	-	-	-	-	-	-	1865

CHAPELS ON THE GOSPEL SIDE OF THE CRYPT.**St. John the Evangelist (The Hardman Chantry).**

[In 1843 Bishop Walsh made a "free gift and for ever" of this Chapel to John Hardman, in pious memory of his many benefactions to St. Chad's, amounting to £11,000.]

Sarah Cross	-	-	-	-	-	-	-	1841
John Hardman	-	-	-	-	-	-	-	1844
Louisa Pugin	-	-	-	-	-	-	-	1844
Juliana Hardman	-	-	-	-	-	-	-	1845
James Mary Hardman	-	-	-	-	-	-	-	1847
Alfred Powell	-	-	-	-	-	-	-	1849
Dunstan Glenie	-	-	-	-	-	-	-	1850
The infant son of James Powell	-	-	-	-	-	-	-	1857
Bernard J. Powell	-	-	-	-	-	-	-	1857
Thomas Ellison	-	-	-	-	-	-	-	1859
Edmund Powell	-	-	-	-	-	-	-	1860
Lawrence Pugin Powell	-	-	-	-	-	-	-	1866
John Hardman	-	-	-	-	-	-	-	1867
Anne Hardman	-	-	-	-	-	-	-	1880

St. James.

George Wareing	-	-	-	-	-	-	-	1844
Francis Wareing	-	-	-	-	-	-	-	1844
Augustine Wareing	-	-	-	-	-	-	-	1855
Alfred Wareing	-	-	-	-	-	-	-	1855
James Wareing	-	-	-	-	-	-	-	1857
Mary Wareing	-	-	-	-	-	-	-	1869
William Wareing	-	-	-	-	-	-	-	1870

St. John the Baptist.

John Poncia	-	-	-	-	-	-	-	1842
John Poncia	-	-	-	-	-	-	-	1855
Elizabeth Lingham	-	-	-	-	-	-	-	1867
Elizabeth Poncia	-	-	-	-	-	-	-	1870
Eliza Poncia	-	-	-	-	-	-	-	1873
John Poncia	-	-	-	-	-	-	-	1874

St. Robert.

Francis Augustine Fletcher	-	-	-	-	-	-	1850
Robert Fletcher	-	-	-	-	-	-	1867
Eliza Fletcher	-	-	-	-	-	-	1883

**NAMES OF THOSE BURIED ON THE EPISTLE
SIDE.****First Bay.**

Rev. John Lycett	-	-	-	-	-	-	1853
Ruth Cooper	-	-	-	-	-	-	1854
Charles Hooper Cope	-	-	-	-	-	-	1854
Elizabeth Palmer	-	-	-	-	-	-	1863
Mary Palmer	-	-	-	-	-	-	1866
Elizabeth Palmer	-	-	-	-	-	-	1874
Catherine Palmer	-	-	-	-	-	-	1884

Second Bay (in front of St. Peter's Chapel).

Elizabeth Fowler	-	-	-	-	-	-	1839
Francis Foothead	-	-	-	-	-	-	1842
Elizabeth Hobday	-	-	-	-	-	-	1843

Third Bay.

Thomas Moorcroft Benbow	-	-	-	-	-	-	1846
Francis Fitzherbert Brockholes	-	-	-	-	-	-	1851
Anne Trevis	-	-	-	-	-	-	1852
John Trevis	-	-	-	-	-	-	1858
Mary Bick	-	-	-	-	-	-	1861
Mary Bick	-	-	-	-	-	-	1867
James Brown	-	-	-	-	-	-	1851
Elizabeth Brown	-	-	-	-	-	-	1861
Lucy Brown	-	-	-	-	-	-	1897
Winefred Brown	-	-	-	-	-	-	1900

Fourth Bay.

William Glasbrook	-	-	-	-	-	-	1840
Daniel Aulton Durnell, LL.D.	-	-	-	-	-	-	1843
Agnes Summerfield	-	-	-	-	-	-	1845
Anthony Vitta	-	-	-	-	-	-	1845
Mary Stone	-	-	-	-	-	-	1845
Joseph Hall	-	-	-	-	-	-	1845
John McCarten	-	-	-	-	-	-	1845
Agnes McCarten	-	-	-	-	-	-	1848
Francis Fulford	-	-	-	-	-	-	1851
George Mascall	-	-	-	-	-	-	1852
Clara Fulford	-	-	-	-	-	-	1852
Hugh James McCarten	-	-	-	-	-	-	1868
Anne Moore McCarten	-	-	-	-	-	-	1887

Fifth Bay.

Anne Green	-	-	-	-	-	-	1846
Margaret Brennan	-	-	-	-	-	-	1846
Amelia Woolley	-	-	-	-	-	-	1846
Elizabeth Griffith	-	-	-	-	-	-	1846
Matilda Griffith	-	-	-	-	-	-	1847
Anne Bishop	-	-	-	-	-	-	1847
Emma Allen	-	-	-	-	-	-	1847
James Green	-	-	-	-	-	-	1848
Mary McHale	-	-	-	-	-	-	1849
Maria McCarthy	-	-	-	-	-	-	1849
Mary le Clerc	-	-	-	-	-	-	1849
Ann Moran	-	-	-	-	-	-	1850
Phœbe Leipold	-	-	-	-	-	-	1850
James Richards	-	-	-	-	-	-	1850
Mary Dixon	-	-	-	-	-	-	1851
John Woolley	-	-	-	-	-	-	1851
William Henry Bishop	-	-	-	-	-	-	1853
Ann le Clerc	-	-	-	-	-	-	1856

III.

**List of the Chief Benefactions to St.
Chad's Cathedral.**

During the sixty-three years of its existence many gifts have been bestowed upon the Cathedral. It is proposed to mention only the larger donations here:—

Gifts of John, Earl of Shrewsbury.

1840. The three windows in the Sanctuary. Designed by A. W. Pugin, made by W. Warrington.

1841. A richly carved oak pulpit, from St. Gertrude's Church, Louvain.

Four pieces of cloth of gold, for curtains for the Tabernacle.

A set of cloth of gold vestments, cost £300, given on the Dedication Day.

A large brass lectern from Louvain, 15th century work.
A gift on the Dedication Day. (Lent to the Oscott Museum.)

A set of white silk vestments, Spanish embroidery.
(Lent to the Oscott Museum.)

A ciborium, a large ewer and basin, a pair of brass cruets, and six plates, formerly belonging to Cardinal Odescalchi.

The "Shrewsbury Catafalque," the velvet pall, and a velvet cope with gold orphrey, were given by the Executors of the Earl of Shrewsbury in 1852. The following is the description of the catafalque, which appeared in the *Illustrated London News* of December 25th, 1852:—

The catafalque is cruciform, and is supported by twelve pillars of beautifully carved wood, eight having gilt coronets surmounting shields, and at the summit, talbots bearing standards with coronas of light. The roof is finished by carved crestings, from which rise standards of light. Coronas of light surmount the points of the gables, whilst at each corner of the catafalque (on the floor) are four great standards with branches of lights, and between them eight smaller standards with branches ; the tapers, altogether numbering between three hundred and four hundred, magnificently displayed the gilt catafalque—the gilt angles on the corbels, the saints in the niches, the star-spangled roof, and the paintings with their massive frames. The roof of the catafalque is covered with black cloth, dotted with the letter “S” supporting coronets. A valance with gold fringe hangs round the whole, on which is embroidered the inscription. The eastern gable of the catafalque contains the device of the three earldoms, worked on a back-ground ; wreaths of shamrocks surmount the coronets of Waterford and Wexford, and a Shrewsbury coronet is surmounted with a Tudor rose. In the west gable is the achievement of the earl, worked in the proper, on a black ground. The north and south gables have fleury crosses, with the inscription, “In hoc signo spes mea.”

This catafalque was used at the Cathedral on the following occasions :—

1. Nov. 9th, 1853. First anniversary of the death of Earl John, 16th Earl of Shrewsbury.
2. Feb. 28th, 1865. Requiem for Cardinal Wiseman.
3. Feb. 13th, 1878. Requiem for Pope Pius IX.
4. Sept. 29th, 1888. Requiem for the Souls in Purgatory, ordered by Pope Leo XIII. on the occasion of his Sacerdotal Jubilee.
5. March 26th, 1889. Requiem for Archbishop Ullathorne.

Gifts of A. W. Pugin.

1841. An ancient German carved oak figure of the Blessed Virgin and Child.

N.B.—This is said to have been the first image of the Blessed Virgin exposed for public veneration in England since the Reformation.

1844. A cope of cloth of gold and green, Medici pattern.
1844. A large Chapelle Ardente, prepared for Mrs. Pugin's funeral.
1846. A small organ for the west end gallery. This was afterwards incorporated in the present organ.

Gifts of John Hardman, Senior.

1840. The High Altar.
- The Great Screen and the Rood Loft.

Gifts of John Hardman, Junior.

1848. The large south window in the Choir.
1854. The Screen moved into the body of the Church, enlarged and decorated. The Sedilia removed. The Bishop's Stall erected. The Organ removed from the west end. The surpliced choir and the singing of strict ecclesiastical music established.

Gifts of Messrs. John Hardman, William Powell, James Powell, and John H. Powell.

1854. Painting and decorating the Chapel of the Blessed Virgin.
- Six electro-plated silver candlesticks for the

High Altar, a brass lectern, two elevation candlesticks, twelve brass torches and the paschal candlestick; and a large metal corona, to hang in the Sanctuary.

Gifts of John B. Hardman.

- 1875. Painting and decorating St. Peter's Chapel in the Crypt.
- 1878. Gilding and decorating the Tabernacle of the High Altar.
- 1882. Four silver electro-plated vases for the High Altar.
- 1882. Two cloth of gold curtains for the inside of the Tabernacle.
- 1900. Permanent Endowment of the Choir. (Trust £1,500).

Gifts of Canon Greaney.

- 1881. A wrought-iron lectern for the Vesperale.
- 1882. Four wrought-iron standards for candle-branches, painted and gilded.
- 1884. Four white copes for vespers, &c.
- 1885. Two new communion-benches, painted and gilded, with red velvet coverings.

Gifts of the Misses Brown.

- 1850. A silver gilded crown, set with stones, for the figure of the Infant Jesus on the statue of Our Lady.

A set of white brocade silk vestments for the Feasts of Our Lady; given in thanksgiving for a temporal favour.

- 1877. A handsome banneret for Exposition of the Blessed Sacrament, with the "Pelican in its Piety."
- 1889. An altar cloth for the High Altar, with St. Chad's cross and the Tudor rose elaborately worked in chain stitch.

Many other gifts were given by these ladies, and the vestments kept in repair by them. They also collected subscriptions for the large herse light which stands before the image of the Blessed Virgin. Miss W. Brown left £200 by her will to the Cathedral.

Gifts of Miss Tarleton.

- 1879. Two silver electro-plated benediction candle-branches for the Tabernacle.
- 1882. Two silver electro-plated vases, chased and embossed, for Benediction.
- 1882. A large wrought-iron herse light, to stand before the image of the Sacred Heart of Jesus, with thirteen lights.

OTHER BENEFACTIONS.

Subscriptions were collected for the following :—

- 1851. The "Walsh Monument." A recumbent figure carved in stone, decorated style, with crocketed canopy, flanked by two buttresses, erected to the memory of Bishop Walsh. Designed by A. W. Pugin, carved by G. Myers.
- 1856. The spire on the south-west tower was erected in memory of the Reverend Dr. Moore.

- 1865 & 1866. Two red copes, two black copes, two green copes, and two white and gold embroidered copes, with silk orphreys, for the cantors.
1890. The carved stone monument to the late Archbishop Ullathorne. Designed by P. P. Pugin, carved by R. G. Boulton & Sons.

THE BELLS.

1840. One large bell for the south-west tower was given by the Catholic Sick Club.
1849. Four additional bells were given to St. Chad's on the occasion of Rev. Dr. Moore's leaving Birmingham.
1877. Three bells, to complete the peal of eight, were added.

THE PAINTED GLASS WINDOWS.

1840. The three windows in the Sanctuary. Designed by A. W. Pugin, made by W. Warrington. Given by John, Earl of Shrewsbury.
1843. A window illustrating the Life of St. Thomas of Canterbury was given by Bishop Walsh.
1843. A window of the Life of St. James was given by James Wareing.
1843. A window of the Life of St. Patrick was given by subscriptions collected on St. Patrick's Day.
1844. The north window of the Lady Chapel, representing the Annunciation, was presented by the boys and girls of St. Chad's School.
1850. The painted window of the Blessed Virgin and St. George, given by Mary Wareing, in pious

memory of her husband, George Wareing, who died suddenly in the Cathedral, on Passion Sunday, 1844.

- 1851. The "Fitzherbert Brockholes Window" was given by John Fitzherbert. The figure of St. Cecily had already been given, in 1850, by Johann Benz.
- 1865. The "Glass Workers' Window" was given by the glass workers of the firm of John Hardman & Co.
- 1865. The "Flanagan Window," representing the Life of St. Thomas of Canterbury, was erected (by subscription) to the memory of Canon Flanagan.
- 1868. The "Immaculate Conception Window," erected to the memory of John Hardman, by Messrs. William Powell, John Powell, and John B. Hardman.

THE STATIONS OF THE CROSS.

- 1875. The Fourteen Stations of the Cross were designed and made by de Vriendt, of Antwerp, and painted by John Hardman & Co. The following is the list of donors:—The Cathedral Chapter, the Confraternity of the Holy Family (2), Miss Berkeley, John P. Blunt, Mrs. Blunt, John B. Hardman (2), Thomas Leighton, George Matthews, Mrs. McCarten, John H. Powell, Thomas Richards, John Tarbuck.

THE LAMPS.

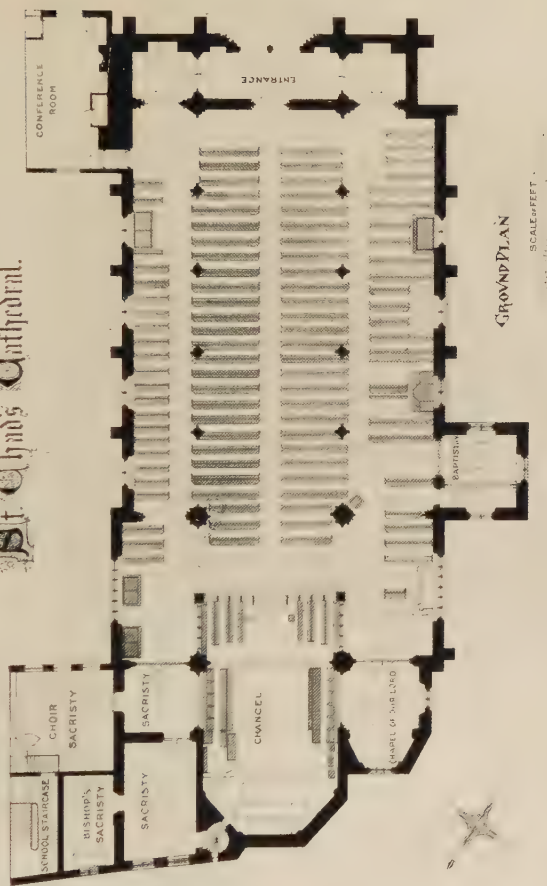
- 1882. Four brass lamps, to complete the seven lamps of the Sanctuary, were added to the lampadarium by Miss Agnes Hardman. These seven lamps

are kept constantly burning by the following benefactors :—The Altar Society, the Men's Sodality, the Children of Mary, Mrs. Keogh, Miss Robinson, Miss Narey, and Dunstan Buggins.

- 1899. Statue of the Sacred Heart, together with the canopy over it, given by Bishop Ilsley, and solemnly blessed by him at the evening service on the Feast of Corpus Christi (June 1st.)
- 1899. The High Altar and the Baldachino re-decorated and the brass candlesticks for the High Altar re-lacquered, owing to a legacy of £200 left by Mrs. Daniel Kelly to the Cathedral.
- 1903. The silver-plated benediction corona, first used on Easter Sunday, and afterwards altered to a design more suited to the Baldachino, given by the Men's Sodality.
- 1904. The Executors of the late Mrs. Steeples, of Rugeley, handed £500 to the Administrator for the School Debt Fund. Mrs. Steeples was formerly a member of St. Chad's congregation.

The Chantry Chapels in the Crypt have all, at different times, been decorated by the relatives of those buried there.

St. Chad's Cathedral.



GROUND PLAN OF THE CATHEDRAL.



 **KR-446-215**